

STORY OF THE
HOLYOKE CHURCHES.

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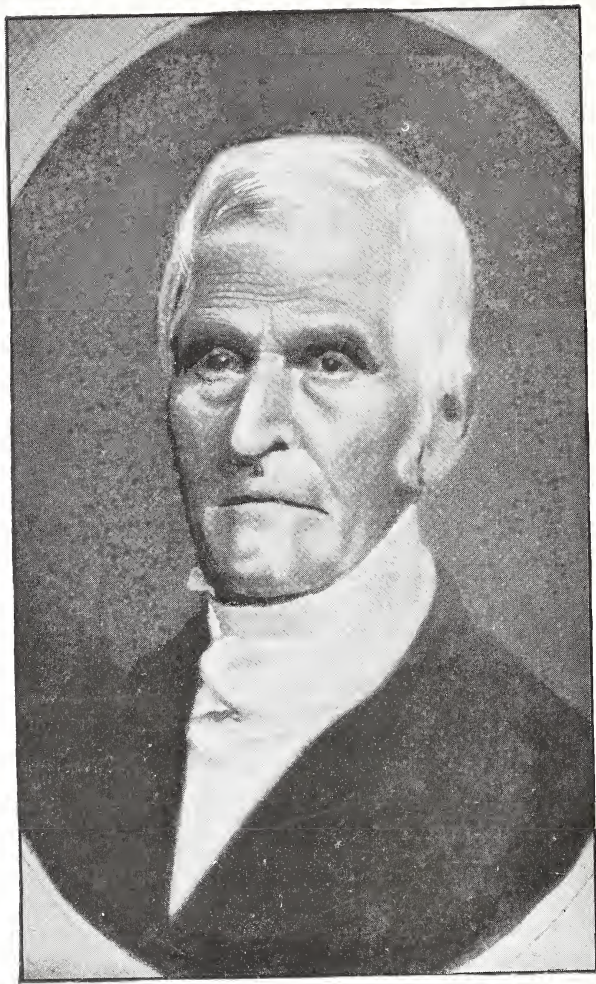


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REV. THOMAS RAND,
FIRST SETTLED MINISTER IN HOLYOKE.


STORY
OF THE
Holyoke Churches.

PREPARED AND PUBLISHED BY

REV. G. C. OSGOOD.

TRANSCRIPT PUBLISHING COMPANY,
HOLYOKE, MASS.

INTRODUCTION.

HE Church has always held a prominent place in our New England history. When our progenitors came to these shores they brought with them pastors. Here they established first of all family altars. Then they built sanctuaries, went diligently to work, served God, and prospered. When they climbed among our hills with their axes to cut away room for their cabins, they found time and space in every place, and without regard to adverse surroundings, for their rude temples of worship. Doubtless our prosperity at the present time is largely due to this religious character of our ancestors. Had they been without the principle of vital piety,—had they worshiped gold instead of God,—had they discarded the Bible and the Sabbath,—had they built places of amusement instead of sanctuaries for worship, our history would have been a far different and a sadder one from what it is. It was because our fathers lived as they did; because they lived lives of sobriety and economy; because they acknowledged God in all their ways; because they kept holy God's Sabbaths, and revered His Sanctuaries, that our New England enjoys today its enviable reputation among the States of this nation.

Hon. William M. Evarts has well said, "One might as well expect our land to keep its climate, its fertility, its salubrity, and its beauty, were the globe loosened from the hand which holds it in its orbit, as to count upon the preservation of the delights and glories of liberty for a people cast loose from religion."

The Church, then, is the great conservator of human liberty. Wherever the pure gospel of Jesus Christ has been preached, there the human mind has come most fully to realize its nobility, its inalienable rights, and to demand a recognition of the same at

INTRODUCTION.

the hands of others. Freedom of worship and emancipation from galling servitude ever go hand in hand.

The Church is also the symbol of prosperity. Wherever a prosperous Church is found, there invariably is found an industrious, a happy, and a prosperous community. Few there are who would be willing to live in a city or town where there is no religious service. One of the first inquiries of an individual, thinking of locating in a community, is, "What churches have you here?" The presence of these places of worship suggests order, sobriety, mutual forbearance, and brotherly love.

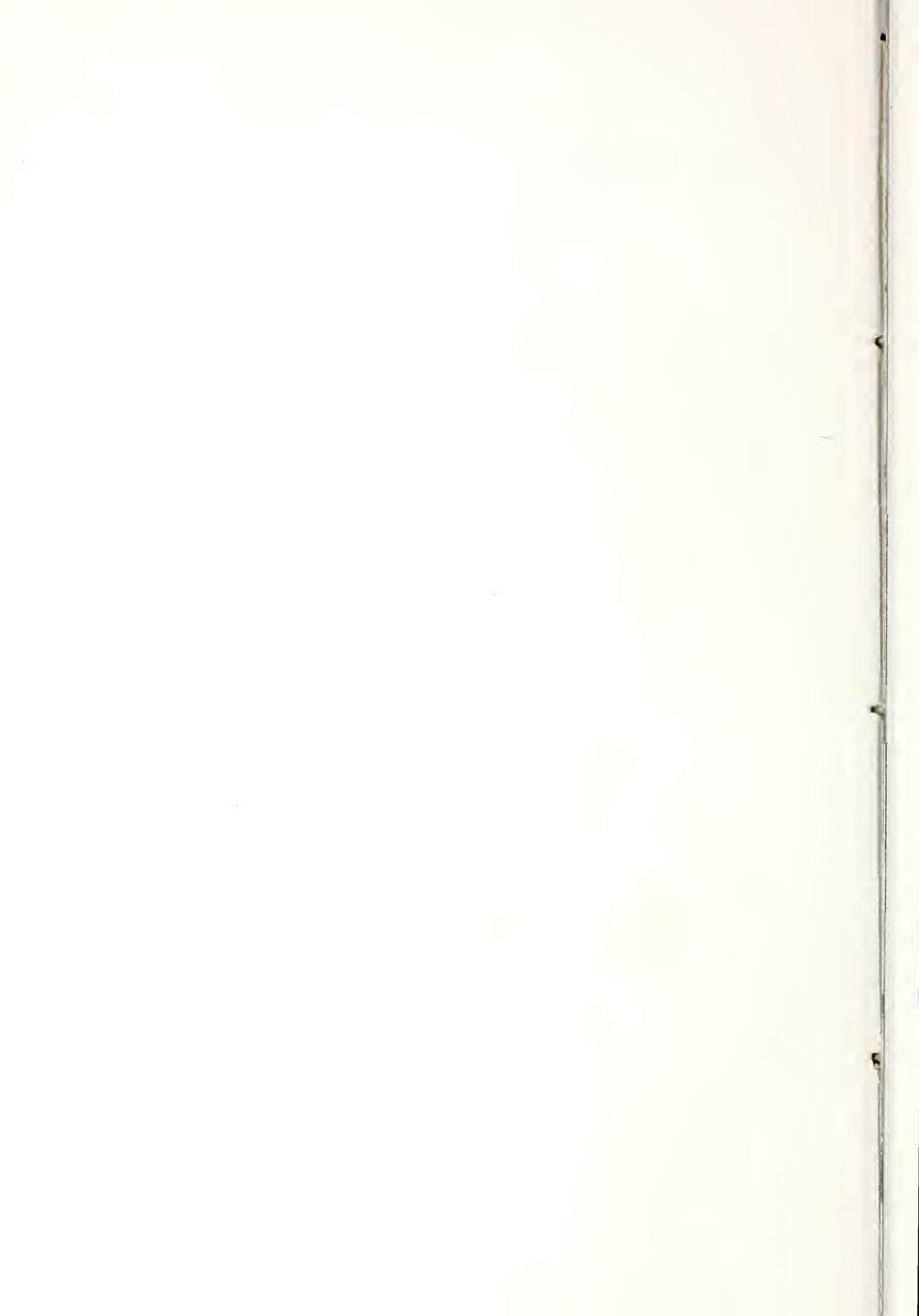
The Churches of this city are an honor to the community, and have been made a special blessing to thousands of souls. To them the stranger has come and found a welcome and a cheer in his loneliness. To them the tempted have come, and received instruction and direction leading them to the "One Mighty to Save," "in the shadow of whose wing" they have found deliverance and safety. To them the bereaved have come and been comforted by their ministrations. To them the weary and heavy laden have come, and through them found rest. To them the sinner in his vileness has come, and found the highway of purity and peace. They have been distributors of God's bounty to the poor; they have nourished the sick; they have held the hand of the dying; they have spoken the last words of eulogy and of love; they have lowered the body to its last earthly resting place in the hope of a final and glorious resurrection. They have stood amid festival scenes, and on marriage occasions, and in the celebrations of our city's growth and prosperity; and on all occasions they have added the blessed thought of an invisible, yet ever present and gracious Presence.

Our Churches do not all take the same name, or accept the same creed, or adopt the same form of worship. But they are all we believe, striving for the same end, namely to glorify God and to benefit humanity. We are differently constituted in our likes and dislikes. Our education has been under different tutors. What will please one in his devotions, may be quite repugnant to another. Our different denominations, with their different temperaments, and their different orders of service, are graciously, and, we believe, divinely intended to meet this fact


INTRODUCTION.

in our natures. But while these outward differences are evident there is a sweet unity of spirit manifest in our midst which savors of the divine, and gives brightest hopes for the future, whatever that future may bring as to denominational lines.

Dr. Guthrie has given us the following illustration : " From a small town that lay in the bosom of gently swelling hills, rose, some with spires and some without them, three or four churches belonging to the chief denominations of our country—the sign at once of our religious liberties and religious earnestness. On a sweet summer evening a traveller looked along the valley on this peaceful scene, when a shower of rain was falling. Suddenly the sun broke out, and flung a bright bow on the cloud that was discharging its shower on all. The rainbow encircled within its arms suburb and city, lofty church and humble meeting house. And was it not a true and happy fancy that saw in this heavenly bow an emblem of that covenant which, irrespective of minor differences, embraces all believers within the same arms of mercy."



PREFACE.

 N the preparation of this little book, two special thoughts have been before the author's mind : first, to put in permanent form these matters of history which will be more and more valuable as the years go by, and, second, to set forth, as far as possible, God's leadings in the founding and development of the various branches of His Church in the community. The city government of Holyoke is yet in its teens ; only 17 years since it received its city charter, and only 40 years since the incorporation of the township.

During these few years it has had a phenomenal growth, developing marvelous business interests, and outstripping most of its neighboring boroughs, some of which count their years by the century.

In this rapid advance its religious needs have not been forgotten or neglected, as the following pages will show. God has graciously visited this place from time to time with marked revivals of religion by which the spiritual activities of the Churches have been greatly quickened, and resulting in a healthy growth. New religious societies have been organized as the community has increased in numbers, and its needs have demanded ; and new church edifices have been erected, some of them costly monuments of architectural beauty, and all of them standing with open doors to the rich and the poor alike.

Our Young Men's Christian Association, which, though not a Church, is the nearest to an ideal union Church of any organization known which calls itself union, is an institution of which our city may justly be proud. When its contemplated building is completed, this association will undoubtedly do even grander service in the interests of Christ's kingdom than heretofore.

We are certainly well equipped as a community for aggressive work in the cause of righteousness, and notwithstanding the

PREFACE.

counteracting influences which come from the open saloon and its coöperating agencies, so many of which are in our midst, polluting the moral atmosphere, yet we believe it possible for the Church of Christ to triumph gloriously here.

It will be noticed, in reading the following pages, that nearly all the church organizations of this city have met with special hindrances and discouragements in their earlier histories. The fostering care of God and the heroism of Christian faith, are shown in the way these obstacles have been overcome.

All our Churches are now on a permanent foundation, each having a loyal membership, and good houses of worship. A spirit of generosity is evinced in all their undertakings which argues well for future growth and prosperity. The fraternal spirit maintained between the denominations is a happy feature of our Church life. There are no unkind doctrinal controversies. Each individual seems pleased to respect the conscientious belief of his neighbor, no matter how much it may differ from his own. "The watchmen see eye to eye" on many disputed points which have in times past caused needless discussion. Christ's prayer for His Church—"That they may be one"—seems blessedly answered in our denominational fellowship, in which there certainly is unity of Christian love and effort, and this is better than mere organic union.

The author desires here to express his appreciation of and gratitude for the helps afforded him in the preparation of this volume by the pastors of the various Churches, the Church clerks and those who have so kindly given him facts bearing on the histories of the Churches with which they are connected. The files of the *Transcript*, the "Quarter Centennial Sermon" of Rev. Dr. Adams, formerly pastor of the Second Baptist Church, the "Historical Sketch" of St. Paul's Episcopal Church, delivered by the rector, Rev. H. L. Foote, on the occasion of the twenty-fifth anniversary of that society, the records of the various Churches which have been made accessible to the author, and other documents and clippings have all been very helpful. We return sincere thanks to all who have furnished them to us.

The histories of a few of the Churches have been kindly prepared for us by their present pastors. These will be found

PREFACE.

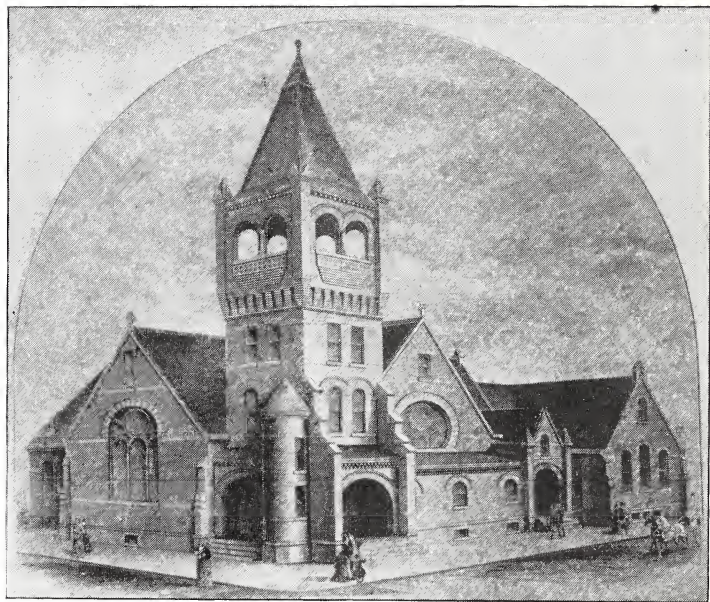
with the pastor's initials signed, and these brethren may be assured of our appreciation of their helpful work.

Hoping and trusting that our work in this volume, by the good pleasure of God, may be carried over into some wider usefulness than we have dared to anticipate, we give it to our readers, dedicating it to all loving followers of our Lord Jesus Christ, of whatever name or order, in this city.

Fraternally yours,

GILBERT C. OSGOOD.

HOLYOKE, MASS., March 3, 1890.



FIRST CONGREGATIONAL CHURCH.
ORGANIZED 1799.

THE FIRST ORTHODOX CONGREGATIONAL CHURCH.

This is the oldest Church organization in Holyoke. It was formed December 4, 1799, by Rev. Dr. Lathrop, at that time pastor of the First Church in West Springfield (Mittineague). The names of the nine original members were Joseph Rogers, Amos Allen, Titus Morgan, Timothy Clough, Lucas Morgan, Nathan Stevens, Jonathan Clough, John Miller and Grover Street.

These are all honored names, and undoubtedly around each of them interesting historical incidents might be clustered, had we the facts and the space in which to enumerate them. Of Amos Allen, one of the two first deacons, (Joseph Rogers was the other), we have learned the following : He was born at New Haven, Conn., September 26, 1736. He was a soldier in the French war, and was taken prisoner by the Indians April 21, 1756, near Fort Edward in the state of New York. He was carried by his captors to Montreal, and sold to the French. He was held a prisoner until the close of the war, when, being released, he returned to his home. His wife was Miss Dinah Bishop, with whom he lived 64 years. They had 11 children, 68 grandchildren, and 63 great-grandchildren. Only one of his grandchildren is now living, the widow of Dr. Chapman of East-hampton. Some of his great-grandchildren still live in this city. Deacon Allen died January 22, 1825.

At the time of the organization of this Church, the place was known by the name of Ireland Parish, and was a part of West Springfield. It was also called the Third Parish of West Springfield. It may not be known by some what gave to this section the peculiar name of Ireland Parish, and so we quote

from the "History of the Connecticut Valley," published by Louis H. Everts of Philadelphia :

"This section was originally known as Ireland or Third Parish of West Springfield. It derived its name from an Irish family named Riley, who came here prior to 1745 and located in the south part of the present town, near 'Riley Brook'." Deacon Thorpe says that other families from Ireland came here soon after the Riley family, making quite an Irish colony. These were from the north of Ireland and were Protestants.

Where now stands the business portion of this thriving city, in 1799, the date to which this Church takes us back, there were a grist mill and a saw mill near the location of the present dam, and a few farm houses scattered along the highway which ran through this section near the present location of the second level canal. Nearly all the residences were in that portion of the parish near what is now known as Northampton street. South Hadley Falls was quite a thriving little village, having two stores and a regular Sabbath preaching service in a hall, with Rev. Mr. Tyler as pastor.

Previous to the organization of this Church, the Baptists, in 1792, had built a "meeting house" near the old burying ground on Northampton street, south of the present location of the First Baptist church. On account of the lack of funds, however, they had been unable to finish it. When the Congregationalists had completed their organization, having no place of worship, and wishing to improve the looks of the unsightly church building, they proposed to the Baptists to remove it farther north, and they would help finish it, and own part of it. This offer was gladly accepted. The building was removed to a location near where now stands the house owned and occupied by Mr. Alexander Day on Northampton street, and was finished in a manner highly satisfactory to the residents of this, then, small community.

Great harmony prevailed between these two branches of Christ's Church worshipping together under the same roof, and listening reverently to the gospel from the same ministers of the truth. They were as one except on sacramental occasions, when a line of separation was plainly visible. But no unkind thoughts

or words seem to have found utterance to mar their brotherly relations even with reference to this division of the family.

The Baptists owning three-fourths of the Church property, the pulpit was occupied three Sabbaths of the month by ministers of their denomination, and by some Congregationalist minister the other Sabbath. In the months when there were five Sabbaths, the Baptists very generously gave way to the Congregationalists for the extra Sabbath. Soon the members of this Church made a proposition to pay what moneys they raised for the support of preaching, to increase the salary of Rev. Thomas Rand, then pastor of the Baptist Society, and allow him to exchange with some Congregationalist pastor in the vicinity on the Sabbaths when by right the pulpit would belong to their denomination. This proposition was also accepted, and was a very grateful arrangement to Mr. Rand financially, who seems to have been greatly beloved by the members of both societies. One of his parishioners tells of the pride with which he used to speak of his six sons, each about six feet tall, as he said of them, "I have thirty-six feet of son." Thus by this union was brotherly love and Christian charity practically exemplified in this earliest period of church life in our city.

The first communion service of this Church was held August 31, 1800.

For nearly 28 years this society was without a settled pastor, their pulpit being supplied by neighboring ministers and visiting clergymen, by exchanges made through Rev. Mr. Rand, and occasionally, for a few months at a time, by some minister statedly hired. During this period several revival seasons gladdened the hearts of both societies. One in 1816, while Rev. Mr. Taylor was preaching regularly for the Congregationalists, resulted in an addition to the Church of 19 by profession of faith and five by letter. In 1826 was another marked revival, when 38 united with the Church.

In 1827 the first Sunday School of this parish was started. It was on this wise: Mr. Aaron Rand, son of Rev. Thomas Rand, and Mr. Earl Dunham, son of Dr. Dunham, the village physician, called the parents together on a week day at the church to talk over the matter, and to ascertain how many would send their

children to such a school. (Then the children were *sent*, not coaxed or hired to go.) About 40 names were thus secured as prospective members of the school; and accordingly on the following Sabbath its regular sessions were begun.

In 1828 Rev. Mr. Hays, a Presbyterian minister, commenced preaching statedly for this society, and continued to do so for five years.

In 1833 Rev. Hervey Smith, at that time pastor of the Church at Feeding Hills, began to preach here regularly on the Sabbaths assigned for Congregationalist services. At the solicitation of friends in Springfield, he agreed to resign his charge at Feeding Hills and accept a settlement here, provided the society would build a separate house of worship. This proposal was accepted, and in 1834 the society procured plans for a new edifice at an estimated cost of \$1,600.00. To pay for this, \$1,200 00 were pledged, and the project seemed destined to be defeated on account of inability to raise the balance. But Rev. Mr. Smith came to the rescue, pledging the \$400.00 out of his own means, which, at the best, were quite limited; and so the building of the new church was commenced and carried forward to completion. The location selected was about a mile north of the Baptist church, on the same street, and near the highway leading to Easthampton. Success attended this effort. The church was dedicated free of debt December 10, 1834. The same day Rev. Mr. Smith was installed pastor. During the building of this house of worship a gracious revival had spread throughout that part of the community, and 40 were added to the Church. Again in 1836 there was a revival, greatly quickening the spiritual life of the members, and increasing their numbers.

Owing to poor health Mr. Smith resigned his pastoral charge in January, 1841, having served this people faithfully and with satisfaction to them for nearly eight years. The society at that time bought Mr. Smith's house for a parsonage. This stood on the site of the late residence of Mr. E. J. Pomeroy on Northampton street. When the church was built, those who had subscribed money for that purpose were given deeds of pews in proportion to the amounts subscribed. Mr. Smith held a number of these deeds, and, on his resignation, he gave these, with the exception

of one, to the society, thus showing his unabated interest in the welfare of this Church.

The same day that Rev. Mr. Smith was formally dismissed by a council, Rev. Gideon Dana was called to the pastorate. He was installed February 24, 1841.

Very soon, the April following, the practice of house to house visitation was adopted, the members systematically visiting and praying with all the families in the parish. This work was inaugurated with a day of fasting and prayer at the church, and was attended with excellent results as is evidenced by the number of admissions to the Church which quickly followed.

Mr. Dana continued to serve this people conscientiously until March 31, 1844, when, in a communication to the Church, he requested that an ecclesiastical council be called to consider the severing of his pastoral relation because of certain unpleasant differences between him and a portion of the society. This council met May 7 and, after a full hearing voted to advise the dissolution of the pastoral relation.

In January, 1846, Rev. Simeon Miller received and accepted a call to this parish at a salary of \$500.00, \$125.00 of which was to be deducted for rent of parsonage. He was a young man recently graduated from the Andover Theological School, and had supplied the pulpit of this church for a little more than a year previous. He was installed May 7, 1846, and continued as pastor for 24 years, making the entire term of his ministry here, including the time of his supply, a little more than 25 years. He was a man highly esteemed and greatly beloved by all the town's people, and was cordially welcomed to the homes of all,—a man of upright moral character, kind hearted and of ready sympathies. While brighter intellects in the pastorate of this Church are seldom mentioned, Mr. Miller has left an abiding impression for good on the community, and is lovingly remembered.

In school matters he was an enthusiastic worker, giving his time and influence to the furtherance of plans looking to the improvement of existing methods of education. He was a member of the school board and acted as voluntary superintendent of the public schools, greatly increasing their efficiency and usefulness.

He was twice married while here, his first wife being a sister

of Mr. George C. Ewing, and his second wife being Miss Lucretia Lamb, a teacher in the old brick school house on Northampton street. Mr. Miller is still living, though retired from the active work of the ministry. He makes his home with his sister at Ludlow.

During this pastorate the town of Holyoke was set off from West Springfield by an Act of the Legislature, and was legally incorporated. This led to a change of name for the Church, the name of First Orthodox Congregational Church of Holyoke being adopted in May, 1850.

In 1849 the Second Congregational Church was organized. Previous to this an omnibus had been regularly run on the Sabbath to convey worshipers from the vicinity of "Ireland Depot" to the church on Northampton street. With the advent of the new society down in town, this omnibus ceased its trips, and this resulted in so large a decrease of the congregations and in so large a falling off in the financial support to the First Society, that considerable discouragement followed. For a time it was quite a serious question whether to continue services in the old church or not. But hope soon followed discouragement as new souls were converted and united with the Church. In 1858 and '59 there was a revival continuing some months, during which 35 received the right hand of fellowship.

In January, 1870, Mr. Miller resigned, believing, as he said, that the step would be to the advantage of the Church, and that he could be of more efficient service to the Master elsewhere.

It may be well to note here that, in those early years of this society, as we doubt not it would be now if opportunity offered in the same line, the First Congregational Church was socially very broad and liberal. A small colony of colored people were regular attendants at this place of worship. They were cordially received, and were treated with great kindness by both the pastor and people. By common consent a part of the meeting-house was reserved for their use,—one of the best parts too, they occupying the southwest portion of the gallery near the pulpit, the opposite portion of the gallery being occupied by some of the best families in the parish. Then the pews nearest the pulpit were considered the best. It had not at that time become fash-

ionable to get as far away as possible from the preacher during public service.

One of those early colored attendants, Flora Fuller by name, enjoyed special distinction in the community as a skillful nurse. She was in the habit of going from house to house in this capacity in cases of severe and contagious disease, always ready with comforting words and practical aid. Among old records in this parish the following entry is found with reference to this woman: "Flora, consort of Bushman Fuller, was a slave owned by the Rev. Joseph Perry of Windsor, Conn. Her freedom was purchased by her husband for \$100.00, paid in 100 bushels of wheat. He was a slave to John Ely of West Springfield. Flora died December 11, 1833." From this we may see within how recent a period slavery was an established institution on our New England soil, and also how much of truth one of our Southern representatives in Congress had for the foundation of his remark in a recent speech on the floor of our National Senate chamber that "New England gave up the keeping of slaves only when she could find it no longer profitable." How much of strife and blood shed might our Nation have been saved from, had the South only found out the unprofitableness and the wickedness of this traffic in human souls at the same time the North did.

A granddaughter of Bushman and Flora Fuller is still living in the western part of this city. Her name is Mary Ann Jarvis, a very intelligent lady, the only colored person in the parish at this time. She traces her ancestry back to an African king.

After the resignation of Rev. Mr. Miller, the pulpit was supplied by candidates, until September, 1870, when Rev. Charles E. Coolidge was engaged as pastor. He was ordained the following May, but was not installed. About this time quite extensive repairs and alterations were made on the church, especially on the interior of the edifice. The old walls and ceilings were torn out, and new ones took their places. The pews were remodeled, the old-fashioned pew doors being done away with. New cushions were purchased, and new carpets put down, all these changes adding greatly to the pleasure and comfort of the attendants. The cost of this remodeling was \$2,400.00. The service of rededication took place November 3, 1870. In his dedicatory

prayer, Rev. Mr. Coolidge thanked God "that sectarianism was not rife in this community ; that all denominations had contributed to rebuild this house of worship ; and that, notwithstanding differences, all were devoted to one cause and to one Saviour."

Mr. Coolidge remained as acting pastor less than two years. During this time 38 were added to the Church on profession of faith. He was well liked, and special efforts were made to retain his services, such as an increase of salary and a permanent settlement ; but he thought best to go elsewhere.

November 4, 1872 Rev. Theodore L. Day was called to this pastorate at a salary of \$1,200.00. He was installed December 18,—a man of marked intellectual ability and much oratorical power. Several were added to the Church during his ministry of a year and a half. Never of robust health, he felt called to resign this charge in July, 1874, stating, in addition to the fact of his own physical condition, his fears that the people were burdened by their efforts to raise his salary.

The following two years the pulpit was supplied by Rev. Mr. Walker, now professor in the Agricultural College at Amherst. Mr. Walker was a young man, a good preacher and pastor, and a diligent student of the Bible. It was his custom to gather each week in his study all who would attend, and instruct them in the teachings of the Sacred Scriptures.

For the six years after Mr. Walker's pastorate the pulpit was supplied by neighboring pastors, and by stated supplies for short periods each. Among the latter were Rev. Samuel Clarke and Rev. F. J. Mundy. Those were days of special trial to this society, when its courage and faith were severely tested, days when some even prophesied the extinction of the organization. But most of the membership remained loyal and quietly awaited the coming of better things.

January 30, 1882, Rev. Egbert N. Monroe was called to the pastorate. He was installed May 31. Owing to dissatisfaction he resigned in February, 1884. At the meeting of the council called to sever this pastoral relation, the following vote was passed : "That it would be better for this Church to forego all claims to bequests, and move nearer the city's growth." This

was the first definite action taken looking toward a relocation of the church. The bequests referred to were certain legacies left to this society by Mr. Whiting Street on condition that it should continue in its old location on Northampton street.

Rev. Henry Hyde was the next pastor, coming to this Church in the spring of '85, and remaining until June 1, 1888. A man of specially genial spirit and commanding presence, he soon won the hearts of the people both in his own parish and in other communions. His pastorate, though short, was highly satisfactory and successful. Acting upon the suggestion of the council at the close of Rev. Mr. Monroe's pastorate, the society determined upon a change of location, and in 1886 purchased an estate at the corner of Hampden and Lincoln streets for the purpose of erecting thereon a new house of worship. Ground was broken on this site in January, 1887, and the society proceeded to build the chapel of their new church, which was completed the following December at a cost of about \$14,000.00. Messrs. J. K. Judd, J. C. Thorpe and J. H. Wylie, Jr., were the building committee. Dedication services were held on the evening of December 16, 1887, the pastor presiding, and Rev. E. A. Reed, D. D., of the Second Congregational Church preaching the sermon. There were also fraternal and congratulatory addresses by Rev. E. M. Bartlett of the First Baptist Church, Rev. J. M. Craig of the Presbyterian Church, Rev. G. C. Osgood of the Methodist Church, and Rev. H. L. Foote of the Episcopal Church.

At the first communion service in the new chapel, January 1, 1888, 25 united with the church by letter, most of these being from the Second Congregational Church. From that time to the present the growth of the Church and society has been steady and marked.

Rev. Mr. Hyde resigned June 1, 1888, to accept a call to Greenfield. Two weeks later Rev. G. W. Winch, the present pastor, was called. His installation took place on the 18th of the following September. His relations to this people are exceptionally pleasant and satisfactory. Under his ministry the

Church is prospering perhaps more than during any period of its history.

The present membership is 160, a gain of nearly 100 since their removal to Pleasant street. The Sabbath congregations average about 250.

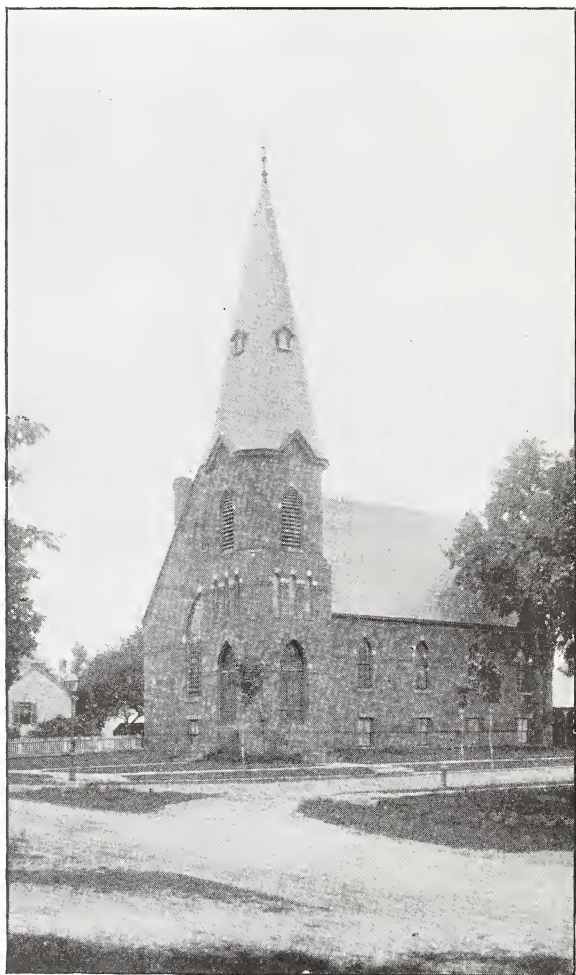
The Sunday School has a membership of 340, with an average attendance of 212. This is nearly four times the average of the school during the last year it was on Northampton street. Mr. R. T. Oakes is the superintendent, and Mr. J. K. Judd the assistant.

The deacons are Hervey Chapin, Lyman F. Thorpe, J. K. Judd and R. T. Oakes.

The Standing Committee is composed of pastor and deacons, S. T. Lyman, J. H. Wylie, Jr., William McCorkindale, Mrs. J. C. Thorpe and Mrs. C. M. Phelps.


The oldest member of this Church now living is Deacon Hervey Chapin. He is 86 years of age ; has lived in this place since 1811, and is now enjoying a serene old age, having almost unimpaired use of all his mental faculties, and is strong physically for one of his years. Held in the highest esteem by his neighbors and his brethren in the Church, he is reaping in a large measure the rewards of a useful and well spent life. For 46 years he served this Church as an active deacon, being elected to that office in 1838, and resigning on account of bodily infirmities in 1884. Few men have been permitted to serve the Church of Christ so long and so well.

Deacon Lyman F. Thorpe, a somewhat younger man than Deacon Chapin, though 73 years of age, still takes an active interest in all the affairs of the church, and is one of its youthful (?) workers. He performs the duties of deacon at the present time, is a teacher in the Sunday school and of the same class of which he has been teacher for 45 years, and seldom misses a Church service. His presence is always a joy and an inspiration to his younger brethren.



FIRST BAPTIST CHURCH,
ORGANIZED 1803.

FIRST BAPTIST CHURCH.

HE first record that was made concerning this Church reads as follows : "West Springfield, August 29, 1803. A number of brethren of the Baptist denomination being assembled at the house of Brother Caleb Humeston for the purpose of covenanting together as a visible Church of Christ, proceeded and

1. Chose Brother Thomas Rand moderator.

2. Chose Brother Caleb Humeston clerk.

The moderator opened the meeting by prayer.

3. Heard the following baptized persons relate the dealings of God with them, and manifested our fellowship, viz.: Caleb Humeston, Peresh Hitchcock, Benjamin Basset, Ashael Chapin, Jedediah Day and Austin Goodyear.

4. Voted to request the following Churches to send us their pastors and faithful brethren to sit with us in council for the purpose of constituting a Church in this place. (Evidently Baptist churches were not very numerous in Massachusetts at that time, for the Churches thus invited were), Second Church in Boston, Churches in Providence, Sturbridge, Suffield, Chesterfield and West Springfield." Concluded by prayer. It is worthy of mention here that at a meeting of this little band, on a day between this action and the meeting of the council, made the following record : "After supplicating the throne of grace, heard Joseph Ely, Thomas Rand, Sarah Humeston, Anna Hitchcock and Bede Gill relate the dealings of God with them, and manifested fellowship, they being baptized. Also heard the relations of Samuel Parsons, Joel Day, Noah Woolcut, Joseph Howard and David Woolcut, and received them as candidates for Baptism."

The council met at the house of Caleb Humeston, October

5, A. D., 1803. It was composed of six men from Providence, four from West Springfield—now Agawam—three from Sturbridge, four from Chesterfield and the ministers from Templeton and Leverett. Having listened to the statement of the few members of this band, the council decided, that the call to enter into Church relations was from God, and voted to recognize them as a properly constituted Church. This meeting then adjourned to meet in the meeting house at 2 o'clock p. m. This meeting house, the first that was erected in this parish, stood on Northampton street, a little distance north from the fine residence of Oscar Ely. It was a union house, the Baptists having services in it three-fourths of the time, while the Congregationalists occupied it the other fourth. In these days there is much rejoicing over the fellowship and unity of the Churches; and yet at the time of this organization, the churches were not so far apart, but what it was possible for them thus to dwell together, even in one house, in brotherly love, and fellowship. And yet, they were gloriously loyal to their own creed, as we learn from such incidents as the following: When Thomas Rand was being inducted to the pastorate of the young Church, a Congregationalist, said, "If Brother Rand would sprinkle as well as immerse I would give 13 pounds;" to which a Baptist brother quickly responded, "If he will not sprinkle, I will give 13 pounds."

The recognition sermon was preached by Rev. Stephen Gano of Providence, from Matt. xvi: 18. At a meeting of the Church following this service, the Church extended a call to one of its members, Thomas Rand, to become its pastor. The call was accepted and the Church then invited the same council to meet the next day and conduct the services of ordination. At some hour during this series of services, Rev. Stephen Gano baptized Noah Woolcut and Samuel Parsons. The Lord's Supper was celebrated by the Church for the first time on December 4, 1803. The pastorate of Rev. Thomas Rand covered one quarter of a century—a period full of interest and suggestiveness. On the last Sabbath, in which services were held in the meeting house which preceded the present building, Rev. S. B. Rand, a grandson of the first pastor, delivered a historical discourse from which we will glean such facts as seem worthy of a permanent

record. First, there is the evidence of the real self-denying spirit of the time, in the statement of the pastor, that "When he had finished learning his trade—that of a tailor—he could earn \$10 a week, but when he began to preach he traveled on foot hundreds of miles, and did not receive money enough to keep him in shoes, to say nothing of clothes." And yet the amount paid by this Church was larger than that of any Baptist Church at that time in all this region. As a matter of necessity the pastor carried on farming business to some extent. Then an academy was built, and during the school season, he spent the week in teaching, and preached on Sundays. In this school several youths were fitted for college, who afterwards became very useful men in society and the Church of Christ. Among these were Rev. Justin Perkins, D. D., for a long period missionary in Persia; Rev. Hasen Howard, missionary to Burmah; Rev. Ashael Chapin; and Rev. Dwight Ives, for more than 30 years the successful pastor of an important Church in Suffield, Conn. During this time and in the midst of these abundant labors, for weeks at times, this pastor conducted meetings every evening, and as he preached in the home church only three-quarters of the time, the other pastor was occupied in preaching in the surrounding towns: Springfield, Northampton, Chicopee, Westfield and Chester.

During the first 12 years of this pastorate, there was no extensive revival, but there was a gradual ingathering of souls, and additions were made to the Church every year but two. At that time there were 63 members. In the year 1816 there was a revival of great power, which extended to the neighboring towns and included all denominations. In that year 73 were added to the Baptist Church, and 24 to the Congregational Church. For 10 years from this date there were no marked revivals, but in 1826 a mark of blessed power added to the Church 63, while the Congregationalist Church received 24. Not long after this revival the congregations separated and built new meeting houses for their separate accommodation. With the new meeting houses came the first change in the pastorate. Such a change, sundering such ties as cannot be broken without much pain, and which never would be broken if the spirit of the Master

dwelt in the hearts of the disciples with that fullness of love which it ought.

The visit of the committee which bore to Mr. Rand the suggestion that the Church thought a change in pastorate desirable, was a deeply interesting one though sad, the very sadness bringing out, in a most impressive manner, the nobleness of the man, and the devotion of the Christian. The committee stated first, that the Church had no fault to find with either the pastor's doctrine or life. "Stop, brethren, stop!" said the good man, "while I thank the Lord for giving grace to one so weak and unworthy to live 25 years without making blunders in doctrine and life." Then when he was told that the majority of the Church felt that they could be more edified by some other gift, he said, "Brethren, if the Lord has called me to preach the gospel, I believe there is a people somewhere in the world that can be edified by my gift, and I will find them if I go to the Pacific Ocean." Thus the ties, which a quarter of a century of mutual toils, cares, trials and sorrows had cemented, were severed, and the pastor went forth to labor for a season in other fields, from which he gathered precious sheaves.

The second quarter century began under the ministry of Rev. Elder Taggart and Rev. David Pease. The latter was called to the pastorate but declined. In 1830 Rev. Henry Archibald became pastor and continued until August, 1832. This year Hasen Howard was ordained as a missionary. For three years following this pastorate the pulpit was supplied by several ministers, whose labors were attended with fair success, and in 1835 one of these, Rev. Ira Hall, was settled as pastor. In 1836 the Church, by its delegates, assisted in the ordination of Dwight Ives, (one of its members), over the church in Springfield; 1838 Rev. Horace D. Doolittle became pastor, he remained till March, 1842. About this time Father Rand, as he was familiarly called, returned to live in his former home, where he finished his course with joy and entered into rest. From 1842 to 1846 William L. Brown was pastor. On the dismissal of this pastor, was passed the first set of complimentary resolutions, showing that at length, the spirit of progress had been awakened. The four years of this pastorate seem to have been largely

occupied by matters of Church discipline. From 1846 to 1847 Rev. Joel Kenny was pastor. Next in the line of these short pastorates came Rev. Ashael Chapin. At the close of a covenant meeting, held March 31, 1849, the Church voted that they were willing to dismiss the members of this Church who wished to organize a Church at the New City, or Ireland Depot, whenever they request it. The following June the pastor and 15 others were dismissed to constitute that Church; during this year there was another extensive work of grace in which many were added to its fellowship. In April, 1850, Rev. Mark Carpenter became pastor. Our historian says of this pastorate, "He remained more than eight years, and his pastorate was the longest and most successful of any except the first; it was marked by a thorough attention to the wants of the Church, and near its close was an interesting revival, during which many young men and women were gathered in. The meeting house was also repaired and some improvements were made. May 8, 1859, Rev. George W. Gorham took the pastorate, he had previously been pastor of the Second Church. He was a preacher of ability and deep devotion. During the second year of the great rebellion he enlisted as a private in the 46th Regiment, and was soon promoted to the chaplaincy. As the regiment was mustered in for only nine months, the Church continued his salary, and engaged Mr. John S. Holmes, a student from Brown University, to supply the pulpit. These were months of great fruitfulness, illustrating the fact that "He who giveth" to those who need "lendeth unto the Lord." Mr. Gorham preached a short time after his return, but soon after re-enlisting for a longer term of service, the Church was obliged to select a new pastor, which they did not succeed in doing, till the 4th of June, 1864, when Rev. J. H. Kent accepted the trust, and entered upon the work. He remained two years. During this short term two young men were licensed to preach. May, 1868, Rev. J. L. A. Fish accepted a call and served three years. These were years of general prosperity, with some additions to the membership. Mr. Fish was succeeded by Rev. W. H. Evans, whose term of service covered nearly eight years, and was attended with much good in the midst of great discouragements, the growth of the city during this period

being limited to the north end. In the year of 1879, after the removal of Mr. Evans, the Church built a new parsonage ; and in the following year erected the present meeting house, in place of the former which had no conveniencies for Sunday school or social work.

CHURCH BUILDING.

The first meeting house that was built within the limits of Holyoke stood nearly half a mile south of the present location, on the west side of Northampton street. It was erected in 1792, 11 years before the organization of the Church, and seven years previous to the Congregational Church. After a few years the Congregational Church proposed its removal farther north, offering to share the expenses and become part owners. This was done, the second site being the lot now occupied by the residence of Mr. Alexander Day. Up to this time the house had been unfinished, and had been called by some not very serious persons, "The Lord's Barn." Now the pews were put in and front seats in the gallery. Nothing more was done till 1811. At that time improvements were made, and in 1826-7 the first house was built on the present site.

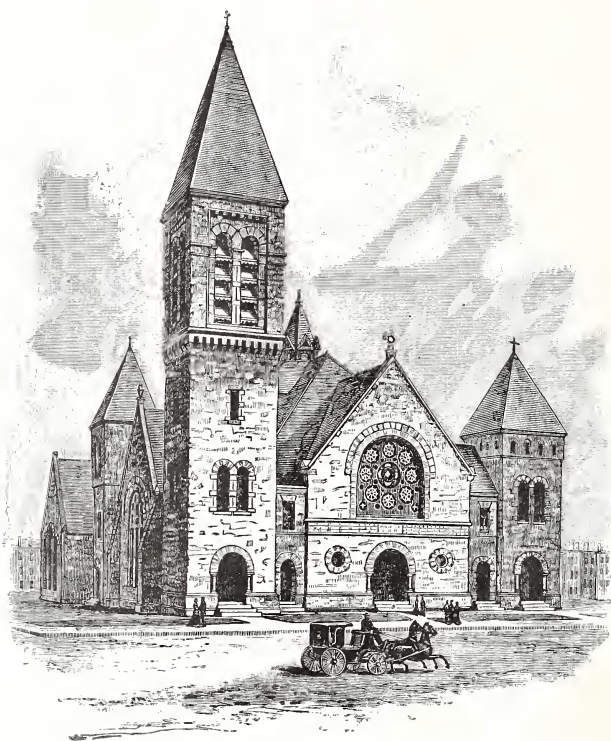
The present pastorate began with the first Sunday of 1881, the present building having been dedicated on the 11th day of November preceding. Of this period it is sufficient to say it has been marked by a steady, healthful growth and development, keeping pace fairly well with the growth of the population. No year has been entirely fruitless. During this period 113 persons have been received to membership, 73 by baptism and 40 by letter. The amount of money raised during this period is \$24,036.06. This does not include the cost of the new parsonage and church. The membership of the Church has never been large, but as near as can be determined, it has been for a longer or shorter time the spiritual home of 695 souls ; the present membership is 145. It has furnished several good men to the ministry of the gospel, and seven of its members have borne an honorable part in foreign mission work, in which it is still represented by two noble women, Mrs. Carpenter, whose

husband died in Japan, and Mrs. Elwell, who, after burying her loved one in the home land, went forth again to give her life for Christ and the perishing.

Many names found on the roll of membership are worthy of honorable mention. Among them, the names of Peresh Hitchcock and Jedediah Day, the first deacons of the Church, the latter donating three acres of land, including the church property of the present time, the remainder having been sold and the proceeds used in building; Caleb Humeston, Benjamin Basset, Ashael Chapin, Joseph Ely, Stephen Frink and others, did noble service in the early years. Here we will pause.

The record of the coming years will be written by another hand. God grant that the history may be worthy of the years. No words more fitting can be found to conclude this brief outline than those of the beloved author of the sermon, from which this statement has been largely gathered. "May our little band do its part in the future towards making the world better and happier."

E. M. BARTLETT.



SECOND CONGREGATIONAL CHURCH.
ORGANIZED MAY, 1849.

SECOND CONGREGATIONAL CHURCH.

PREVIOUS to 1848 the Congregationalists residing in the vicinity of what was then known as Ireland Depot, worshiped with the society at Ireland Parish on Northampton street. In the summer of that year services were commenced in a school house on Lyman street, near the present location of the Lyman Mills. Rev. A. C. Pierce was the officiating minister. The following year these worshipers used the brick school house on Chestnut street for a short time, and then they removed to Exchange Hall on High street.

April 17, 1849, a meeting was held to consider the advisability of organizing a Church. It being found that a sufficient number of voters, requisite for incorporation, had signed the by-laws, a meeting was called for the 21st of the month to take further action. At this second meeting E. G. Pierce, M. D., was chosen moderator, and C. H. Branscomb, clerk. It was voted to petition Chauncy B. Rising Esq, "to direct a warrant to one of the applicants, requiring him to warn the qualified voters of said religious society to meet at such time and place as shall be appointed in said warrant."

It was also voted "that the society be known as the First Congregational Society of Ireland Depot."

On May 5 another meeting was held by appointment, at which, after consultation, the conviction was expressed by vote, "that the time had come when a Church organization should be effected;" and E. G. Pierce and William J Johnson were appointed a committee of arrangements, to whom were entrusted the preliminary measures.

At a meeting held May 15, Articles of Faith and a Church Covenant were adopted. At this time it was decided to call an

ecclesiastical council on May 24 for the purpose of organizing a Church, and several neighboring Congregational Churches were invited to participate therein.

Accordingly on the day appointed this council met. Rev. Mr. Clapp of Chicopee was chosen moderator, and Rev. Mr. Clark of Chicopee street was chosen scribe. Documents were presented specifying the reasons for the organization of a Church here, as were also the Confession of Faith and the Church Covenant. These being deemed satisfactory, the council voted to proceed with the organization of the Church. The formal service was held at 7:30 o'clock that evening, Rev. Mr. Miller of the Ireland Parish Church offering the introductory prayer, Rev. Mr. Wood of West Springfield preaching the sermon, Rev. Mr. Clapp of Chicopee giving the address of recognition, Rev. John C. Thompson presenting the fellowship of the Churches, and Rev. Mr. Laush offering the concluding prayer.

The Church and society being thus organized, immediate steps were taken to secure a pastor. On the 29th of May it was unanimously voted to extend a call to Rev. Mr. Pierce, who had been preaching for this people from the time they had commenced services. August 7 a letter was received from Mr. Pierce accepting the call, and on the 20th of September he was ordained and installed. Rev. Walter Clark, of Hartford, Conn., preached the sermon and Rev. Dr. Samuel Osgood, of Springfield, offered the prayer of ordination.

Very soon the hearts of this people were gladdened by the present of a communion and baptismal service from friends in neighboring Congregational Churches, for which their gratitude was expressed in a very appreciative resolution sent to those friends and placed upon the society's records.

The entire membership at the close of the year 1849 was 20. The growth at first was very slow, as is indicated by the following figures. At the close of the year 1850 there were 31 members; at the close of 1851, 34 members; at the close of the next year, 36 members. In eight years the number had increased to only 86. In 1858, under marked revival influences, the membership nearly doubled, the number at the close of the year being reported as 166. At this figure the membership remained

almost stationary for 11 years. In 1870 the net gain in members was 83, the year closing with 286 names on the Church roll. From that time to the present the gain has been steady, and at times marked, until today it is one of the largest Congregational Churches in the State.

The society must have started out with the true missionary spirit, determined to know what was being done for the spread of Christ's kingdom in other lands, and to help forward the evangelization of the world, for we find, under date of January 7, 1850, a vote recorded appropriating money from the treasury for the purchase of missionary maps. This unselfish spirit, looking to the help of others as well as their own advancement, has ever characterized this society, as is evidenced in their liberal giving for benevolent and fraternal objects. The past year the amount raised for benevolences, (including missions, Freedmen's aid, education, etc.), was a little more than \$3,000, besides giving nearly \$2,000 to aid another denomination in this city, (the Methodists), in the erection of a new house of worship. It was largely through the liberality of certain members of this Church and congregation that the Presbyterian Society were enabled to build their commodious church edifice two years ago.

The entire amount contributed by this congregation for regular missions, that is, through the Congregational Missionary Associations, home and foreign, is not less than \$14,000, an average annually during the 40 years of its history of \$350. The largest missionary contribution made in any year was in 1888, when \$1,700 were given.

In 1850 the town of Holyoke was legally incorporated, and as the society at Ireland Parish had taken the name of First Congregational Church of Holyoke, by seniority, it properly belonging to them, the name of this Church organization was changed to Second Congregational Church of Holyoke.

Rev. Mr. Pierce continued his ministry here until the latter part of 1850, when, on account of pecuniary embarrassment on the part of the Church, he thought best to resign. The pastoral relation was dissolved by a ministerial council which convened June 9, 1851. This departure of Mr. Pierce was sincerely regretted by the Church, who in their records speak of him as

"Our beloved pastor," and gratefully acknowledge "the faithful and acceptable manner" in which he had labored among them. The council, in the record of their deliberations, also speak of him as "a faithful and beloved minister of the gospel."

This same council expressed its "appreciation of the efforts which this Church and society have made to sustain religious institutions in this place," and its "sympathy with them in their present destitute condition." This minute probably explains why the society was without a pastor during the two following years. In common with most in the other Churches in this community in their earlier history, this Church found itself in straitened financial circumstances, and was obliged to depend for its pulpit supply upon neighboring ministers and visiting clergymen. There was a general stagnation of business in the town for a number of years. The membership was small, and their means limited. As one of their year books has stated it, "Nothing could have sustained the wavering hopes of this Church during those years, but the timely and generous aid furnished it by the Massachusetts Home Missionary Society. For 15 years that society contributed to the support of the ministry here, the whole amount furnished being \$2,500." If the history of individuals, as well as Churches, were traced back a few generations, or even a few years, especially here in America, it would be found in the majority of cases that poverty and hardship had been known and felt. In the generous contributions which so many are able to make to-day, they are but paying debts of gratitude which have been incurred on account of helping hands reached out for their relief in times past.

During this time of financial embarrassment, however, the society felt compelled to make a move for a place of worship, where they might find a permanent Church home, and thus attract to their services those in the community who, in their present unchurchly surroundings, were not willing to identify themselves with them. Accordingly in the spring of 1852, a building site was secured at the corner of High and Dwight streets, where now stands the imposing marble block built by Mr. John Delaney. This lot was donated by the Hadley Falls Company, the predecessors of the present Holyoke Water Power Company.

April 14, 1852, Messrs. C. H. Branscomb, Rufus D. Woods and A. O. Colby were appointed a committee to procure plans and proceed with the erection of a church, the cost of which was not to exceed \$10,000. This committee visited Manchester, N. H., and took the design for their new edifice from the house of the First Congregational Church of that place. The corner stone was laid with appropriate services September 1, 1852, and the house was completed the following year, being dedicated July 27, 1853. Rev. Richard Knight preached the dedicatory sermon from the text: "Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." (11 Chronicles vi: 41.) The dedicatory prayer was offered by Rev. Simeon Miller of the First Church. The new house cost \$12,000, would accommodate 800 people, and it was pronounced "one of the finest churches in Western Massachusetts."

The second pastor was Rev. Richard Knight. He was installed April 20, 1853, before the completion of the new church edifice, and was the preacher of the sermon on the day of dedication.

January 18, 1854, the first deacons were elected, Messrs. M. L. Childs and A. O. Colby.

February 1, 1855, a third deacon was elected, Mr. W. J. Johnson.

March 29, 1855, Rev. Mr. Knight resigned. On the 27th of the following August an unanimous call was extended to Rev. James B. R. Walker. Mr. Walker was installed November 8, and continued to serve this Church for eight years and three months, resigning February 7, 1864.

The next pastor was Rev. Lucius R. Eastman, who was installed August 30, 1865, and remained as pastor 21 months. He resigned May 18, 1867, to accept a call to the First Congregational Church in Somerville, Mass. His pastorate had been very pleasant to himself, and both pleasant and profitable to the people. He was parted with reluctantly. At the Church meeting, when his resignation was accepted, the following resolve was adopted and placed upon record: "That while we accept his

resignation, we shall hold in grateful remembrance his wise Christian counsels, warm sympathy, and never-failing zeal and devotion in behalf of this Church; that while the relation of pastor and people must be severed, the bond which has united us in so sweet harmony, and the ties of Christian fellowship which have been so rare, need not be terminated."

The next pastorate, that of Rev. John L. R. Trask, was the longest by several years in the history of the society. He was called at a meeting of the Church held August 5, 1867; was ordained and installed December 4, and remained pastor for 15 years.

Those were years of steady growth in all the material and spiritual interests of the Church. The membership increased from 192, at the time of Mr. Trask's settlement, to 439, at the time of his resignation.

There were several seasons of marked revivals. In 1870 64 were received on profession of faith and 27 by letter.

In 1875, 18 were received on profession of faith and 17 by letter.

In 1879, 36 were received on profession of faith and 41 by letter.

The annual missionary contributions increased in amount nearly six fold

Mr. Trask presented his resignation at the close of the prayer meeting, Thursday evening, November 23, 1882. The reason assigned for this was his continued ill health. He preached his farewell sermon Sunday, December 3. His letter resigning this charge was replete with tender memories of his long association with this people, and of their unfailing kindnesses to him and his family. It bore grateful recognition of the generosity of the Church and Society in all his afflictions, and expressed the most sincere affection of his heart for the congregation. This letter was received with evident tokens of regret by all the people. Mr. Trask is now pastor of the Memorial Congregational Church in Springfield.

March 19, 1883, a call was extended to Rev. M. W. Stryker, of Ithaca, N. Y. This call was accepted, and Mr. Stryker was installed the 17th of May, remaining as pastor nearly two years.

During a portion of his pastorate, Mr. Stryker carried on a series of Sunday afternoon preaching services in the Opera House, by which he hoped to reach a large class in the city who seldom attended religious services. The meetings attracted large congregations, and undoubtedly much good was accomplished.

It was also during this pastorate that the building of the new church on Maple street was begun and carried forward to its completion. The old church on High street had become too small for the large congregations which gathered there quite regularly for worship. Moreover it was situated on the corner of the two most busy thoroughfares in the city, rendering any week day, and the regular week evening, services unpleasant on account of the noise from without.

The new location selected was at the southeast corner of Maple and Appleton streets, the lot extending back to High street.

The building committee were Messrs. Isaac Tirrell, Anderson Allyn, N. S. Whitten, Simon Brooks, J. S. Webber, E. W. Chapin and Henry S. McElwain.

The architect was Mr. Kilburn of New York City.

Ground was broken for this edifice October 16, 1882.

The corner stone was laid June 23, 1883, and the house was dedicated free of debt January 29, 1885.

This church edifice is a most imposing structure. It is built of East Longmeadow stone, with a tower at the northwest corner, 112 feet high. The chapel is at the rear of the church auditorium, with an entrance from Appleton street, its rear elevation being upon High street. Its style is Romanesque. It is undoubtedly as fine a church edifice as there is in the State outside the city of Boston. It will comfortably seat 1,100 persons. All its internal appointments are exceedingly attractive and convenient. It is the pride, not only of the congregation worshipping regularly within its walls, but also of our citizens generally.

Its organ was built by Mr. George S. Hutchins of Boston; has 2,875 pipes and 45 stops, one of the largest in New England capable of producing the finest tonal effects, and under the skillful manipulation of the Church organist, Mr. W. C. Hammond,

it adds immeasurably to the attractiveness of the services. Its cost was \$10,000. It has been the custom of Mr. Hammond, for three years or more, to give several free organ recitals each season. These have added much to the pleasure of the large audiences attending, and have had the effect of increasing and educating musical taste in our city.

The cost of this church, including the site, was not far from \$100,000.

Only about three weeks after the formal dedication of this new house of worship, the pastor, Mr. Stryker, felt called to present his resignation, thinking that he could do more effective work in the interests of Christ's kingdom in the West than he could here. That this was done with many regrets on his part is evidenced by the opening sentence of his letter of resignation. He said: "In the conviction of duty and with the most painful reluctance at surrendering the charge of a people so generous, so united and so devoted, I do hereby resign the pastorate of the Second Congregational Church and Society of Holyoke, Mass." And that the Church keenly felt its loss in the removal of Mr. Stryker may be seen from the resolution recorded as having been adopted at a Church meeting held February 26. The resolution reads: "That while we fully appreciate our loss in being obliged to give up a pastor who has so faithfully preached the gospel and labored with such zeal in this field during his short pastorate, and who, with his wife as well, has acquired an exceptionally strong hold upon our hearts, we yet extend to him a hearty God-speed as he leaves us for other work in the service of our common Master, believing him to be impelled by high motives, praying that the flower of his strong manhood may be spent in valiant labors for the Lord; and as to ourselves, trusting that God will turn to our highest good all that is inscrutable in his providence."

Mr. Stryker closed his labors here April 12, 1885, and removed to Chicago, where he had accepted a call to the Fourth Presbyterian Church.

October 16, 1885, Rev. H. H. Hubbard, of Concord, N. H., was engaged as acting pastor for a year. He began his ministry here Sunday, October 18. At the end of six months a meeting

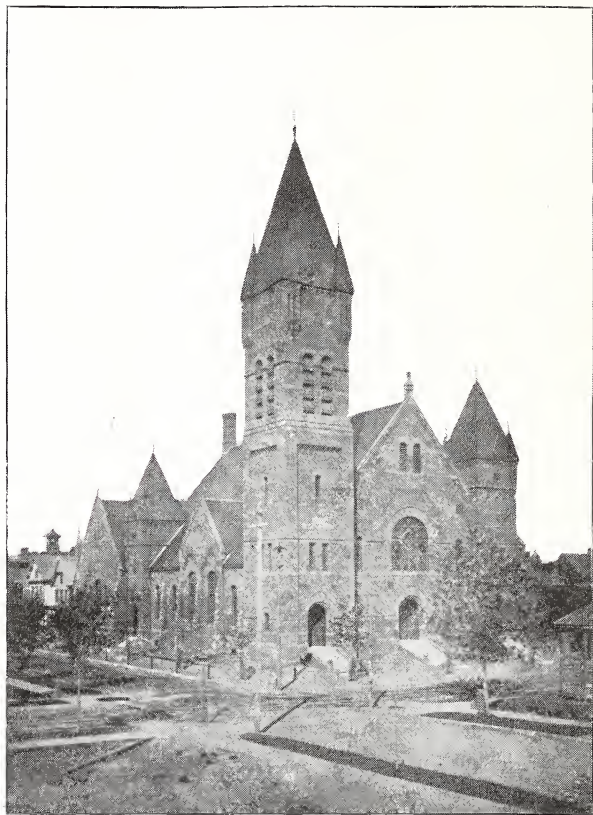
was called to consider the advisability of extending a call to Mr. Hubbard to become settled pastor. But, at Mr. Hubbard's request, all action on this matter was deferred until the close of the year for which he had been engaged as supply. At the close of the year a call was extended to him by the Church, but before a meeting of the society could be convened to take action on this call, he notified the committee that he could not consider such a call, as he was already purposing to accept a similar invitation from the First Presbyterian Church at Auburn, N. Y. Mr. Hubbard's work here had been eminently successful in the ingathering of new members. During his year's pastorate 80 had been received on profession of faith, and 59 by letter.

The present pastor, Rev. E. A. Reed, D. D., was called to this Church November 5, 1886. His installation service took place December 28, Rev. Alfred J. Hutton, of Brooklyn, N. Y., preaching the sermon. Dr. Reed has now been in charge of this Church and Society for a little more than three years, and by his gentlemanly bearing, his Christian manliness and his fraternal spirit, as well as by his pulpit ministrations and the conscientious performance of his parochial duties, has won all hearts to himself. In the community at large he is highly esteemed for his work's sake. Under his wise and faithful administration all departments of the Church are prospering. The present membership of the Church is 751—a net increase of 172 during the present pastorate.

The superintendent of the Sunday School is Mr. C. H. Hyde. The school has a membership of about 750 and an average attendance of 460.

The deacons are Anderson Allyn, Chalmers Chapin, George A. Clark, E. H. Chapin, John D. Hardy and H. C. Newell.


The standing committee is John D. Hardy, E. P. Bagg and H. G. Sears.



SECOND BAPTIST CHURCH.

ORGANIZED. JUNE, 1849.

SECOND BAPTIST CHURCH.

HE Second Baptist Church of Holyoke was organized June 24, 1849, with 42 members, most of whom had taken letters of dismissal from the First Baptist Church. The organization was at first known as the Baptist Church at Ireland Depot. It received its present name April 12, 1850, soon after the incorporation of the town of Holyoke. The first place in which this society worshiped was Gallaudet and Terry's Hall, corner High and Lyman streets, and its first pastor was Rev. Asahel Chapin, who was called at the time of organization, and installed three days later. The congregation varied from 100 to 150.

"At that time," says the historian of their Sunday school, Deacon George Thayer, "the dam was in process of erection. Work had commenced on the Lyman Mills, and the building of the Hadley Falls machine shop was in the immediate future. There was in existence on the bank of the river the smallest cotton mill now in the city, and only four or five brick buildings, one of which was occupied as a store and a planing mill. Another was the Cataract House, used as a tavern and boarding house. Beside these there were eight cottages, near the railroad bridge, the Chestnut street school-house, and 13 farm-houses. The only block on High street was Gallaudet's. This was about all there was in the spring of 1849."

On the first Sabbath the new society held services a Sunday School was started. On that occasion Deacon Edwin Chase, with characteristic energy, is said to have made the remark: "We must start off right; we must have a Sabbath school." And so 40 of the audience remained after the preaching service, and a school was organized with, Deacon John Parker for superin-

tendent, Deacon Edwin Chase assistant superintendent, and William G. Emerson secretary.

The following November Chapin Hall was offered this society as a place of worship by the owners, Messrs. Warren and Madison Chapin. The hall was comfortably furnished with seats, stoves, lamps, etc., and the society gratefully accepted the kind offer, continuing to worship there until the completion of the vestry of their first church in 1855.

The first convert baptized, in the history of this society, was Mrs. Lamb, wife of Deacon George E. Lamb. This was in March, 1851. The previous year the Church had received an accession of 24 members by certificates; but owing to business depression, occasioning many removals, the society in 1851 found itself with only three more members than when it was organized. Its faith was strong, however, in the belief that God had a work for it to accomplish in this place; and so the Church held to its purpose and faced the future with hope and determination.

In April, 1852, Rev. Mr. Chapin received an appointment from the American Baptist Home Missionary Society to a field of labor in Galena, Ill., and on the first Sabbath in May he closed his pastorate here. In its annual letter of that year the Church said: "Our beloved pastor left us with the kindest feelings, and we follow him with our ardent prayers that the richest of Heaven's blessings may attend him wherever he goes."

Nine months later, January, 1853, Rev. James French began his pastorate here. Revival influences attended his labors from the beginning, and a goodly number of conversions occurred during the first year. So encouraged was the society by these tokens of divine favor that they determined to take immediate steps for the erection of a house of worship. April 12, 1853, a building committee was appointed, consisting of Warren Chapin, Alonzo Lamb, James Lamereaux, Austin Ely and Ballard Pettingill. This committee was to take into consideration the propriety of building a meeting house, and to confer with the Hadley Falls Company to ascertain what assistance that company would give in aid of this enterprise. For some reason or reasons, unknown to the writer, this committee was not successful; and at the next annual meeting, March 7, 1854, a new

committee was appointed, namely, Warren Chapin, James French, Porter Underwood, E. T. Richards and Joseph Ely. In August of that year this committee was instructed by the society "to borrow such sums of money as may be necessary, and to proceed with the building." These instructions were faithfully carried out, and on November 23, 1855, the lecture room of the new church was ready for occupancy.

The following month Rev. Mr. French closed his labors with this people, and was immediately succeeded by Rev. George W. Gorham. Mr. Gorham's term of service covered a period of nearly three years, during which time the congregation continued to worship in the vestry. The last year of this pastorate was marked by a special revival. This was brought about by the earnest coöperation of the members with the pastor. By a committee all the members who were habitually absent were visited and labored with. The social meetings of the Church took on new life with a largely increased attendance, and the interest in these meetings was greatly increased by the relation of personal Christian experience on the part of the older members. Soon penitents were heard inquiring the way of salvation, and in a few months 39 were added to the Church by profession of faith.

In the autumn of 1859 Mr. Gorham resigned to accept a call to the First Baptist Church. His ministry had been a marked blessing to many. Fifty-four had been baptized by him, and the membership had increased from 93 to 137.

In 1860 Rev. A. J. Bingham accepted a call to this Church, beginning his work in May and continuing for one year.

In the summer of 1861 Rev. C. H. Rowe, a recent graduate of the Newton Theological Seminary, took charge of this Church, and served as pastor till April, 1862. Quite a number were converted and added to the Church under his ministry.

Rev. A. M. Averill became pastor in July, 1862. The Church deemed itself especially favored in securing the services of Mr. Averill, and his pastorate proved quite eventful. He was publicly installed July 2, Rev. R. H. Neale, D. D., of Boston, preaching the sermon, Rev. R. K. Bellamy offering the prayer

of recognition, and Rev. Dr. Ide delivering the charge to the people.

At the commencement of this pastorate a subscription of \$7,000 was raised to wipe out a debt which the society had incurred in building. When this matter was first broached in a Church meeting, after considerable discussion had been had and the difficulties in the way had been made quite prominent, Deacon Lamb arose and very quietly said, "Brethren, the thing must be done, and I will give \$1,000 toward it." Thus set in motion, the ball did not stop until it had rolled up the entire amount.

Very soon the plan of an annual roll-call was inaugurated, at which every member of the Church was expected to respond to his name either in person or by proxy, or by letter.

In the autumn of 1863 the church edifice was burned to the ground with all its contents, only four and a half years after its dedication. This was a great sorrow, and a marked disaster to the Church financially. But the heroic spirit of this people was not crushed, and, under the leadership of their pastor, they at once set about the task of rebuilding on the old site. Within two days after the fire a society meeting was called, at which a building committee was appointed, composed of Messrs. Edwin Chase, Cyrus Frink, Joseph Ely, Porter Underwood and E. T. Richards. The instructions given to this committee were, that "they should procure materials, and proceed with the rebuilding at as early a day as practicable." This marked promptness of the society was fully equalled by the energy of the committee. The foundations of the former church were used, the walls were carried two feet higher, the organ and choir were located at the rear of the pulpit, instead of at the opposite end of the auditorium as formerly, and in a year and a half another house of worship was ready for occupancy. The dedicatory services took place April 20, 1865. The cost of this church was \$17,601.32, and it was dedicated free of debt.

Mr. Averill resigned in December, 1867, after a pastorate of five and a half years. During his ministry the Church had increased numerically, and also in financial strength. Forty-five had been added by baptism and 49 by letter and experience. When Mr. Averill resigned there were internal troubles that gave

much anxiety to those specially interested in the prosperity of this society; but God mercifully interposed for the peace of this Zion, and during the interval which followed before the coming of another pastor all differences and difficulties were satisfactorily adjusted.

In January, 1869, Rev. Edwin Burnham accepted a call to this Church and commenced at once his labors. His preaching was in demonstration of the spirit and with power. Souls were constantly saved and, in the nine months of his work here 61 were added to the Church by baptism. A prayer meeting was carried on at this time in the boarding house of the Merrick Thread Company at South Holyoke. This meeting was under the direction of Mr. Austin Merrick, and was a centre of influence for much good, more than half the additions to the Church coming from the immediate vicinity.

Before entering upon this pastorate Mr. Burnham had been engaged in evangelistic work. He was not content in the pastoral office, and after nine months of efficient and successful work, he resigned, to resume his work as an Evangelist.

Rev. R. J. Adams, D. D., was the next pastor. Coming to this Church from Wallingford, Conn., he entered upon his pastoral duties here December, 1869. His was by far the longest term of service in the history of this society, extending over a period of 16 years, and it was marked by special prosperity in every department of Church work. From the very first of his ministry revival influences gathered about the people of his own Church, and spread abroad into the community. The annual letter of the Church for the year 1870 says: "The past year has been the most eventful one in our history. God has poured out his Holy Spirit in a manner never before seen in this town." Dr. Adams, in his address at the Quarter Centennial Celebration of this Church, speaking of this revival, said: "Religion was the theme of conversation in our mills and stores and on our streets. Sometimes in our meetings from 70 to 80 would arise together, asking the prayers of Christians. Strong men bowed themselves at the feet of Jesus and learned how to believe. Husband and wife, whole families together, sought and found the Saviour. Young men and maidens, under the power of sovereign grace,

chose the good part. Children and youths brought their tender hearts to the loving Saviour, and found a blessed welcome. Their songs of praise were like those of the children of the Temple at the coming of Jesus. The lovers of pleasure became the lovers of God. They ran joyously in the way of His commandments. Baptisms occurred 13 months in succession, when 108 persons received the ordinance. On the 22d of May 44 were baptized, and on the 5th of June 56 received the hand of fellowship. These were occasions that awakened feelings of interest and emotions of joy never to be forgotten."

This spirit of revival continued unabatedly for more than two years, during which time scarcely a month passed without conversions and additions to the Church. In the first four and a half years of Dr. Adams' pastorate 262 were added to the Church.

In the autumn of 1870 the society commenced building a parsonage on Chestnut street, at the corner of Appleton. This was completed in April, 1871, at a cost of nearly \$10,000, giving the pastor a pleasant, commodious and permanent home.

The great work of Dr. Adams' pastorate, so far as material achievements are concerned, was the building of the new and handsome church edifice at the corner of Appleton and Walnut streets, in which the society now worships. The surroundings of the old church had been constantly growing more and more unpleasant. The close proximity to the tracks of the Connecticut River Railroad, and the rush of business along the thoroughfare on which the church was located, made the holding of any week-day service in that edifice quite impracticable, on account of the noise and confusion from without. Then, too, for some years the trend of the city's population had been away from that neighborhood and toward the Highlands. Gradually the necessity for a new location had been growing upon this people, until with quite a large majority of the society this necessity had come to be felt as imperative. Some, however, clung to the old edifice and location with special love and reverence, and declared that a removal meant the sundering of too many precious ties.

At the annual meeting in April, 1881, the pastor called the attention of the society to the disadvantages under which they

were laboring amid their present surroundings, and requested that some action be taken looking to the erection of a new house of worship on a more eligible site. At this meeting a committee was appointed to make inquiries as to a suitable lot. This committee, after much inquiry and deliberation, reported in favor of the lot at the corner of Appleton and Walnut streets, and in the spring of 1882 this was purchased for \$7,500.

To pay for this site another committee was appointed to solicit subscriptions from the Church and congregation. After some effort a part of this committee became discouraged, leaving the subscriptions minus \$3,000 of enough money to pay for the land. Dr. Adams, with his usual promptness and courage, then came to the rescue, as he did afterward in the building enterprise, and personally secured the needed funds to make good the purchase, although meeting with much discouragement and some opposition.

In January, 1884, the society voted to proceed to erect a new church on the recently purchased estate, and a committee was appointed to solicit funds for this purpose. Deacon Timothy Merrick and Mrs. Olive E. Merrick led liberally in this subscription, while Messrs. J. E. Clark, W. E. Syms, Watson Ely, A. H. Page, and others followed their generous example. But it was found uphill work, owing to a lack of interest on the part of some who did not then see the advisability of this movement. After four months' earnest effort, the committee reported only \$6,000 pledged. At an informal meeting of a few of the friends of this enterprise, held at the parsonage soon afterward, after full discussion, it was decided to persevere in the undertaking. There were seven present. Mr. J. E. Clark volunteered to double his subscription already made, and each of the seven followed his example.

The pastor again came to the aid of the committee, and, while giving liberally himself, he took hold of the subscription with a determination that, in a short time, resulted in swelling the amount to \$21,000. Then it was decided to proceed at once with the building. Messrs. Timothy Merrick, Porter Underwood, W. E. Syms, H. A. Chase and J. E. Clark were chosen a building committee. Plans drawn by Architects Cain

& Kilburn, both members of this Church, were selected and accepted. The building contract was let to the same firm, and the work of construction went forward.

The corner stone was laid on the 9th of August, 1884, Rev. Dr. Adams delivering the address, and neighboring pastors of Baptist Churches and other denominations participated in the services.

The new church was dedicated October 20, 1885, Rev. A. J. Gordon, D. D., of Boston, preaching the sermon.

The building is of brick, with brown-stone trimmings, will seat 900 persons, and cost about \$73,000. It is an ornament to the city, and a special credit to the Baptist denomination in this community—a monument to their heroic faith and liberal giving. Much of the credit for the successful outcome of this building enterprise must, however, be ascribed to the unwavering patience and energy of their pastor.

Soon after the completion of this edifice, Dr. Adams presented his resignation, and, although urged by the Church and society to recall his action, he persisted, feeling, as he said, "that a new man would do better work for the society, and that he could do better work for the Master in a new field of labor." In February, 1886, he closed his pastorate here, going to the Stoughton Street Baptist Church in Boston. His labors in Holyoke had been eminently successful, as the foregoing brief account will testify. In the city he was highly respected, and by those who knew him intimately, greatly beloved. He is ever a welcome visitor to his former parish.

The following August Rev. C. H. Kimball, of Manchester, N. H., was called to the pastorate of this Church, and commenced his labors on the 19th of September. Mr. Kimball had been a soldier in the war of the Rebellion; was a man of more than ordinary intellectual and oratorical ability; was an enthusiastic worker; had large and ready sympathies and a generous heart for all who were in need, and very soon he attracted large congregations to his ministry. A goodly number were converted and added to the Church during his pastorate of three years. It was quite largely through his influence that the Church took on new missionary zeal, resulting in the building of a chapel at Williman-

sett, with regular afternoon preaching services and a flourishing Sunday School. The Ward One Mission was also started during Mr. Kimball's pastorate, holding a preaching service each Sabbath afternoon, followed by a Sunday School, in the vestry of the old Baptist Church, until that building was torn down. A new chapel is now being erected, on the corner of West and Mosher streets, for the accommodation of that Mission.

Mr. Kimball resigned September 8, 1889, to enter upon the work of an evangelist, and was succeeded, January 1, 1890, by Rev. J. W. T. Boothe, D. D., of Wilmington, Del. Dr. Boothe has only just entered upon his work here, but has already made a very favorable impression upon his Church and upon the community by his pulpit ability and his affable, courteous bearing. With a large and united Church and society, we predict for him abundant success in his new field of labor.

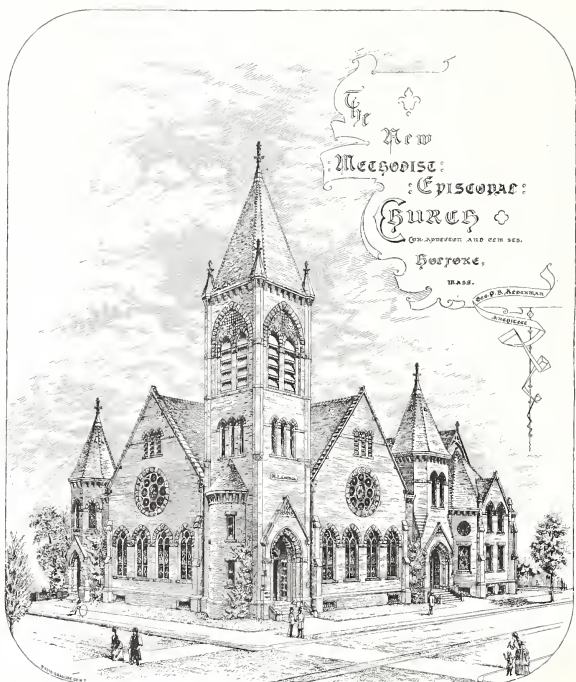
The present membership of the Church is 612. The Sabbath congregations average about 500.

The membership of the Sunday School is 671, with an average attendance during the past year of about 400. Mr. Crocker is the superintendent.

The deacons are: Timothy Merrick, Newton L. Cain, James Lamb, George P. Ellison, J. B. Stratton, A. J. Rand and William O. White.

The members of the Standing Committee are: The deacons, clerk and pastor.


The Prudential Committee are: I. W. Still, C. L. Kilburn, John Hildreth, H. K. Hawes, J. E. Clark and A. J. Rand.



FIRST METHODIST EPISCOPAL CHURCH.

ORGANIZED 1853.

FIRST METHODIST EPISCOPAL CHURCH.

HE next religious society organized in this community was the First Methodist. Previous to the year 1853, the few persons of this denomination living in Holyoke held their membership with the South Hadley Falls M. E. Church. A class had been formed on this side of the river, and occasionally they were favored with preaching by Rev. Freeman Nutting and Rev. Edward S. Best, pastors at South Hadley. In 1853 Rev. Thomas Marcy, a member of the New England Conference of the Methodist Episcopal Church, and at that time superintendent of public schools in Northampton, commenced regular preaching services in Lyceum Hall, in Exchange Block, on High street. Mr. Marcy could devote but a small part of his time to the work here, owing to his duties at Northampton. But the interest manifested in the services, and truly felt by the few of this denomination in the town, warranted the formation of a society; and this was accordingly done in May of that year, with twenty members. In the autumn the society moved into Gallaudet & Terry's Hall on High street, where they remained until 1857, when they again moved into Chapin Hall, which they continued to occupy till the completion of the vestry of their church, July 4, 1869. Of the twenty original members, only three are now living in the city—Anderson Allyn and Rebecca Allyn, his wife, and Mrs. Mary E. Barrett.

Mr. Marcy continued to preach regularly for this people for a year, his sermons being of a high order, both intellectually and spiritually. He was succeeded by Rev. Rodney Gage, who was appointed by the conference to this charge in 1854, and gave his whole time to the work here. His labors resulted in many accessions to the Church, both by conversion and by letter from other

Churches. He remained here only one year, when he was compelled by ill health to seek a home in the West.

Rev. Philander Wallingford was the next pastor for a year, and he was followed by Rev. M. E. Wright, who remained two years. The condition of things during this latter pastorate seems to have been very discouraging, owing to the many removals from the place of the supporting members of the Church, brought about by the frequent changes in the manufacturing interests here. At the close of his second year, so entirely disheartened had Mr. Wright become, that from the pulpit he advised the disbandment of the Church, and counselled the members to take letters and join the other churches in the town. Several followed this advice, and are to-day honored members of other communions. But others felt that a Methodist Church was a possibility here, that it was needed, and so continued to maintain their organization, with no bright prospects before them.

Rev. Martin Chapin, a local preacher of the Methodist Church, at that time living in Florence, but formerly a resident of Holyoke, heard of the discouraging condition of affairs in this society, and with generous heart offered his services in supplying the pulpit, without stated remuneration, receiving whatever the congregation might be able to contribute, apart from the payment of its other expenses. This Mr. Chapin continued to do for two years, his services being much enjoyed, not only because of his disinterested benevolence, but also for the mental vigor of his sermons. He is spoken of to-day as a special providence to this people. Under his ministry courage was restored; new members came to his support, and in 1860 the society felt that they could again support a conference minister. Rev. Nathaniel Fellows, afterward principal of Wesleyan Academy, Wilbraham, and subsequently presiding elder of Springfield district, was appointed. Mr. Fellows had just been graduated from Wesleyan University, at Middletown, Conn., was a man of scholarly tastes and habits, and his ministry made a fine impression upon the Church and the community. After a pastorate of two years he was succeeded by Rev. William J. Hambleton for one year, and he in turn, by Rev. William D. Bridge, who also remained a year.

In 1864 Rev. John Peterson was sent by the conference to this

charge, and served the society for three years with marked acceptance and considerable success. A suitable place for worship had been for some time a strongly felt need, and during Mr. Peterson's term an earnest effort was made in the direction of a church edifice. The Water Power Company very generously offered to donate a lot of land for this purpose, and the society was given its choice between two lots, one located on the corner of Dwight and Maple streets, where the fine residence of the late Dr. O'Connor now stands, and the other on the southeastern corner of Main and Appleton streets. The former location was selected, and in the summer of 1864, the society commenced to dig a cellar, the labor being performed by the willing male members in their spare hours. On second thought this lot was considered too far from the centre of population, being then on the outskirts of the town, and as the tide of building was evidently setting toward South Holyoke, the society decided to change its location, and accept the offer of the lot on Main and Appleton streets. Accordingly the change was made, and in 1865 the foundations were laid for a church on that site. But the want of sufficient means soon forced the society to suspend operations, and nothing more was done for two years.

Rev. Samuel Roy succeeded Mr. Peterson in 1867. He was an exceptionally good preacher, his sermons being treasured even to-day in the memories of some who sat under his preaching, but he seems to have had no special gift in the line of church building. For the year following we find the officials of the Church sending a request to conference for "a man *who could build a church*, no matter whether he could preach or not."

In response to this request, in 1868, Rev. I. B. Bigelow was sent—a man who had had considerable experience in the work of church building, and one who could both preach and attend to business of a temporal nature. Like the workmen of Nehemiah, he, "with one of his hands wrought in the work, and with the other hand held a weapon," even "the sword of the Spirit." So while his work was eminently successful in the speedy rising of the walls of a new church edifice, his work for the salvation of souls was also greatly blessed. One young man, converted under

his ministry, at that time, is to-day an honored and useful member of the New England Conference, Rev. C. H. Walters.

Giving of his own means for the purpose of a church building, Mr. Bigelow inspired courage and generosity in the hearts of his congregation, though meeting with considerable opposition, and in July, 1869, the walls of the church were up and the vestry ready for occupancy. The auditorium was not finished until the following spring. The dedicatory services were held in March, 1870, with sermons by Rev. Ira G. Bidwell, D. D., and Rev. George Whitaker. The cost of the church, including furnishings, was about \$16,000.

Rev. Mr. Bigelow has told the writer that after his appointment to this charge, when he had looked over the work and seen the necessities of the case, he called the Church trustees together and said to them: "We must have \$2,000 more than you now have before the work of building can commence, and you must give one-half of this among yourselves." This looked like altogether too much of an undertaking to the brethren composing this Board, and they forthwith, with only one exception, proceeded to resign their official positions. "Very well," said Mr. Bigelow. "If you are going to resign at all, now is the best time to do it. I shall not want any resigning after we get into the work." Others were found who were willing to take the places of these brethren. The money was pledged, and the work went forward. When the church was dedicated, there was an indebtedness of only \$2,700 upon it.

From this time to the present the Church has had a progressive history, meeting with occasional reverses, some of them quite severe; but gradually it has increased in numbers and in usefulness.

Rev. T. J. Abbott was pastor in 1871-72; Rev. W. N. Richardson, 1873, '74 and '75; Rev. C. A. Merrill, 1876-77; Rev. William Gordon, 1878-79; Rev. E. A. Titus, 1880, '81 and '82; Rev. E. P. King, 1883, '84 and '85.

Several marked revivals occurred during these pastorates, adding much to the strength and efficiency of the Church. In 1885, during the pastorate of Rev. E. P. King, a chapel was built at the corner of Lincoln and Nonotuck streets, at the High-

lands, on land donated for this purpose by Mr. James Allyn. The cost of construction was \$4,000. Mr. King labored earnestly to secure funds for the completion of this enterprise and had the pleasure of dedicating the chapel on March 26, 1886, with only a small indebtedness resting upon it. This is now known as the Highlands Methodist Church, having been organized as a distinct society in March, 1889. For three years this enterprise continued as a part of the Main street Church, its pulpit being supplied with a regular Sunday afternoon preaching service by the pastor of the Church down in town.

In 1886 the present pastor, Rev. G. C. Osgood, was appointed to this charge. For some time the necessity of a new church location had been growing upon the Methodist people. That a mistake had been made in the choice of a building lot twenty years before, had become apparent some years since. For while the business of the city had extended southward, the residential portion of the city had been rapidly extending westward. The result was that the Methodist church had been left in the midst of the business portion and away from the homes of the people.

How to remedy this mistake as far as possible was the problem which confronted the new pastor—a source to him of not a little anxious thought. In the autumn of 1886 he ascertained that the estate corner of Appleton and Elm streets could be purchased of its owners, Messrs. Loomis and Pomeroy, for \$10,000. This estate contained 10,790 square feet of land, was very centrally and desirably located on the line of horse cars, and had on it a double dwelling-house of 18 large rooms, one-half of which had been rented for a parsonage for nearly four years. It seemed to be a providential opening, and very soon the pastor presented the matter to the Official Board. Many fears were felt and many doubts expressed; but after mature deliberation and a careful looking around for some better opening, in February, 1887, the trustees were instructed to borrow the money and make the purchase. The following Sabbath this matter was presented by the pastor to the congregation at the morning preaching service, and they were asked to make subscriptions at that time toward the payment for the new lot. In a short time \$4,000

were pledged, and by the first of June nearly all of this had been paid in.

At the meeting of the Conference Committee on "Church Aid," held in May, 1887, the collections for this cause on Springfield District were assigned to this Church for its help in paying for the building site, and \$870 were realized from this source. In November another subscription was raised in the public congregation amounting to \$2,200.

The old property on Main street was advertised for sale at this time, and so continued until the Annual Conference in April, 1889; but as no purchaser appeared who was willing to pay the price asked, \$18,000, the Church and society, at a special meeting, deemed it best not to wait longer, but to proceed at once to the erection of a house of worship on the new site. This action being confirmed by the next Quarterly Conference, held in May, the trustees were authorized to borrow what sums of money might be necessary, and to commence the new church building as soon as might, in their judgment, be practicable. The trustees went immediately to work with willing hearts devising ways and means. In June a lot of land was purchased on Beech street, near Appleton, and the parsonage was removed thither and refitted.

In the mean time plans for the new church, drawn by Architect G. P. B. Alderman, were accepted by the trustees, and, as soon as the parsonage was removed, the work of excavating for the church foundations was commenced. This foundation work was completed in August. The corner-stone of the new edifice was laid in the presence of a large congregation on the afternoon of October 2. The pastor presided at this service. The ritual service was participated in by the pastor, and Revs. I. B. Bigelow and Rodney Gage, former pastors, W. S. Fritch, of the Highlands Methodist Church, and G. F. Eaton, D. D., presiding elder of the District. Appropriate and inspiring addresses were made by the presiding elder and Revs. E. A. Reed, D. D., of the Second Congregational Church, G. W. Winch of the First Congregational Church, and C. H. Kimball, of the Second Baptist Church. The church is now rapidly approaching completion under the supervision of the efficient and painstaking building committee, Messrs. J. M. Dunham, S. F. Barrett and C. L. Thorpe, and it is

hoped to have it ready for occupancy in June or July. It is built of brick, with East Longmeadow stone trimmings. Its dimensions are 76 by 114 feet, with a tower at corner of Appleton and Elm streets 104 feet high. The chapel is at the right of the auditorium, and by folding doors the two rooms can be thrown together. Over the chapel are the social rooms, consisting of ladies' parlor, dining-room, kitchen, cloak-room, etc. The seating capacity of the auditorium is to be 700, and by opening the doors to the chapel this can be increased to 950. The estimated cost of the building, furnishings and land is about \$42,000.

During the year special efforts have been made by the pastor and people of the Church to secure funds to pay for this edifice. Friends in the city not connected with this denomination have very kindly and generously given nearly \$4,000. The members of the Church and congregation have raised among themselves in cash and good pledges \$6,800; so that it is anticipated, with the sale of the Main street property, and with what may be secured further before the dedication, the society will be nearly free from debt.

The people who are doing this work are certainly worthy of most honorable mention; for without any one among them of wealth—in fact every adult male member of the Church being compelled to depend upon his daily labor for his daily bread—each one has given what he or she could, and some have made special, but willing, sacrifice to give.

The trustees desire here to acknowledge the kind and generous gifts of many of the business men and others in this city who have contributed to their building fund, and to return sincere thanks for the same. The pastor also desires to place upon this record his appreciation of the kind spirit in which he has been received by these same parties as he has gone to them on the unpleasant errand of begging for his Church.

The present Church membership is 379. The average attendance at the Sabbath preaching service is from 350 to 400. The Sunday School has a membership of 371, with an average attendance during the past year of 228.

The following is the officary of the Church:

Trustees: S. F. Barrett, President; J. M. Dunham, Treas-

urer; J. L. Gillette, Clerk; C. L. Thorpe, S. B. McIntosh, J. H. Griffis, Thomas Webb, J. Halfpenny.

Stewards : J. H. McKemmie, Treasurer; J. H. Montgomery, Recording-Steward; Robert Corbett, Charles Short, Wesley D. Spears, F. E. Miner, George Prentice, Lucius Person, James Parfitt and William Chaffe.


Class Leaders : J. H. Griffis, J. P. Reed, J. H. Bell, H. D. Wilder; one class without a leader.

Sunday School : J. P. Reed, Superintendent; J. H. Bell, Assistant Superintendent; E. H. Morrill, Secretary; Charles Smith, Assistant Secretary; Lucius Person, Treasurer; Henry Butcher, Librarian; Edward Cramer, Assistant Librarian.



ST. JEROME CATHOLIC CHURCH,
ORGANIZED 1856.

ST. JEROME CATHOLIC CHURCH.

 HIS is the oldest Catholic Church in the city. The parish organization dates back to 1856. In that year the building of the church edifice, on the corner of Hampden and Chestnut streets, was commenced. It was not completed until 1860.

Previous to the organization of the parish, occasional Catholic services had been conducted here by the pastors of Churches in surrounding towns. In the summer of 1848 such services were held out of doors under a large elm tree which stood in a pasture near where is now the corner of Dwight and Elm streets. In 1849 Father Strain, who was then pastor of the Church at Chicopee, commenced holding services quite regularly in Exchange Hall. At that time there were about 300 Catholics in town.

In 1856 Rev. Jeremiah O'Callaghan was appointed the first resident pastor, and it was under his ministry that the church edifice was built. He died in 1861, and was succeeded by Rev. J. F. Sullivan.

In 1868 the present pastor, Rev. P. J. Harkins, was appointed to this parish, and under his careful oversight the Church has seen remarkable growth, as is evidenced in the largely increased number of its members, the three other parishes in the city which are outgrowths from this one, and in the material prosperity in all the departments of his work. The parish now numbers about 7,000 souls. Revs. P. F. Hafey and A. E. Dwyer are the assistant pastors.

The Sabbath services are: Morning mass at 7 a. m. from April to October, and 7:30 a. m. from October to April; children's mass, 9 a. m.; parochial mass, 10:30 a. m.; vespers 3 p. m.

The music is rendered by a chorus choir of thirty-five voices, with Miss Grace Harkins as organist and musical director.

Connected with this Church are the Convent of Notre Dame, the House of Providence, and two parochial schools.

The Convent of Notre Dame is situated on the corner of Hampden and Chestnut streets, opposite the church. The building of this convent was commenced in 1868, and was opened for use in the summer of 1869. It was then in charge of four sisters. This number has been gradually increased as the work has grown, until now there are 16 sisters in the convent. Most of these are engaged in teaching in the girls' school of Notre Dame. They also have charge of the ladies' and girls' sodalities. Sister Francis is the lady superior.

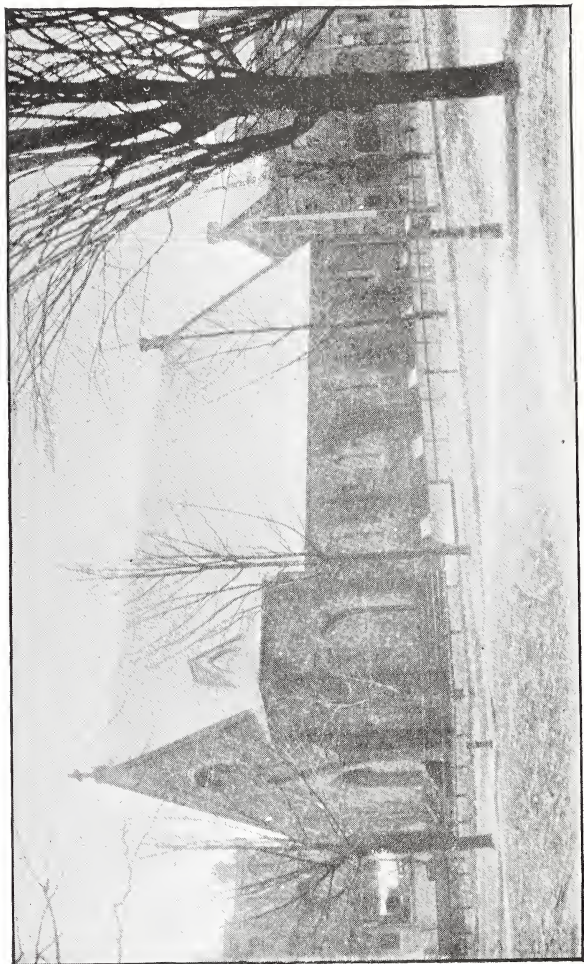
The House of Providence is situated on Dwight street, between Chestnut and Elm streets, where is maintained a hospital, having at the present time about 20 patients. It has also an orphanage at Ingleside, in the southern portion of the city, which shelters, at the present time, about 140 orphans. The orphanage has a commodious building, delightfully located, overlooking a beautiful portion of the Connecticut River valley. It was built in 1881. The Sisters of Charity, brought here by Rev. P. J. Harkins in 1873, have charge of this entire institution, including the hospital, the orphanage, and a home for aged, infirm and indigent persons. It is supported by donations, the pay received from patients, and by the industry of the sisters. A school of industry, in which the sisters teach all branches of needle-work, is a special feature of the orphanage. The sisters also teach in the St. Jerome Institute, visit the sick and poor at their homes, comfort the dying, enshroud the dead, and engage in other charitable work. The number of these sisters is now 30. The local superior is Sister Mary Providence.

The St. Jerome Institute is one of the parochial schools of this parish. Its building is located on the corner of Hampden and Elm streets, and its work is devoted entirely to the teaching of boys. The building was erected in 1871, and for some time after this the pupils were instructed by seculars; but since 1876 they have been under the charge of the sisters of the House of Providence. The pupils are graded into seven classes, whose scope is from the lowest class in the public primary school to the highest class in the grammar schools. Each pupil is

expected to remain one year in each class. There are now about 450 pupils in this school. The pastor and assistant pastor superintend the school, while one of the sisters is directress or principal.

The school of Notre Dame is devoted entirely to the teaching of girls, and is under the charge of the sisters of Notre Dame. It was organized in 1868. For a number of years it occupied a wooden building on the corner of Hampden and Elm streets, but in 1884 the present substantial and commodious building on Chestnut street, next the convent, was completed and occupied. The school is graded much the same as the public schools, introducing many of the branches taught in the High School, and fitting its pupils, by its full course, for the Normal School. Its average attendance is about 550. Like the boys' school, this is under the general direction of the pastor and assistant pastors of the St. Jerome Church, and has also a principal, who is the sister superior of the convent of Notre Dame.

The St. Jerome Temperance Society, owning the fine building on Maple street known as the St. Jerome Temperance Hall, was organized by Father Harkins in 1868. Since then the Catholic parish lines of the city have been greatly changed, so that this building is brought into the parish of the Sacred Heart Church. The society is now composed of young men from all the Catholic Churches, but the majority are still from the St. Jerome parish, and Father Harkins is the honorary spiritual director.



ST. PAUL'S EPISCOPAL CHURCH.
ORGANIZED, 1863.

ST. PAUL'S EPISCOPAL CHURCH.

IN December, 1849, an Episcopal parish was established in Holyoke, in due legal form, at the office of Mr. Fayette Smith, Justice of the Peace. The name chosen was Trinity Church. A constitution and by-laws were adopted, and services were held regularly for about four months, Rev. Henry W. Adams being rector. Holyoke was then a part of the township of West Springfield, and was known as "Ireland Parish." Its population was about 3,000. Rev. Mr. Adams resigned in April, 1850, and the project of an Episcopal Church was soon after abandoned, not meeting with the support which had been anticipated. In the early parish records, under date of June, 1850, appears this entry: "'Owe no man anything,' Rom. xiii: 8. There being demands against the parish for about \$100, for fuel, rent of organ, making fires, care of room, etc., etc., and no funds in the treasury, the treasurer paid the same from his purse, and so saved the credit of the parish."

No further effort to establish an Episcopal Church in this town was made till 1863. On Sunday, August 30, of that year, at the request of a gentleman residing here, Rev. Mr. Mines, of Westfield, and Rev. Mr. Cooley, of Southington, Conn., officiated at Episcopal services held in Exchange Hall. Services were held in the same place on two succeeding Sabbaths; and on September 28 the people interested in the formation of a parish met under a warrant duly issued, and with the advice of Bishop Eastburn, to take the necessary steps for complete organization. At this meeting Mr. John E. Chase was chosen moderator and Mr. J. P. Buckland clerk. Committees were appointed to nominate vestry men and wardens, and to prepare a constitution and by-laws. These committees reported October 12. A constitu-

tion and by-laws were adopted, and the name "St Paul's Church" was selected. The first officers of the Church were: William Hancock and Donald Mackintosh, wardens, and S. S. Chase, J. B. Orcutt, John E. Chase, T. B. Flanders, George A. Ward, M. D., William Grover and J. S. Davis, vestrymen. December 17, the first rector, the Rev. Joseph Kidder, was called.

Mr. J. S. Davis very kindly offered this society the free use of a chapel and parsonage on Maple street, and this chapel was its home for two years. The first services were held in the chapel on Christmas Eve, at which time the following gifts were made to the parish: A Portland stone font, by Miss Fannie E. Bartholomew of Hartford, Conn.; altar, by ladies of Hartford, Conn.; pulpit and lectern by ladies of Episcopal Church, Springfield; tablet, sedilia, bishop's chair, Bible and service books by friends in Emmanuel Church, Boston; communion service of six pieces by Dr. George A. Ward of Holyoke. Most of these things are still in use by the society.

The first baptism recorded in the parish register took place Whit-Sunday, May 15, 1864, and at the first visitation of the bishop, May 25 of that year, one person was confirmed.

In September, 1864, Mr. Kidder resigned to accept the rectorship of another parish, and October 24, Rev. O. H. Dutton was called.

Under Mr. Dutton, the parish enjoyed very marked prosperity. The rector was a man of special popularity both in his church and in the community, as is witnessed by the fact of his being the recipient of a number of handsome presents from his parish, and also of his having been selected from the clergymen of the town to preach the memorial sermon on the death of President Lincoln. Mr. Dutton had known Mr. Lincoln personally, and his sermon is spoken of as an eloquent tribute to his memory, glowing with personal admiration for the martyr President.

During this pastorate an effort was made to secure a church edifice. At the annual parish meeting April 17, 1865, a committee of five was appointed "to procure plans and obtain subscriptions for a church." Two weeks later, at an adjourned meeting, this committee reported that they had selected a lot at the cor-

ner of Maple and Suffolk streets—the lot where the church now stands.

This was the first year any definite report of the state of the parish was made to the diocese, and from that report it appears that the number of communicants was 36, and that the Sunday School had 60 scholars.

October 29, 1865, the last service was held in the chapel on Maple street.

The next day a communication from Rev. Mr. Dutton, resigning as rector of the parish, was read and accepted at a special meeting of the parish. At the same meeting it was voted "that the hall in the engine house, on High street, be accepted as a temporary place of worship by the parish."

This was a time of considerable discouragement. The loss of the neat chapel in which the society had worshiped for two years was felt a special sorrow by many, and some who had been attendants and contributors ceased to identify themselves with the society. The hall in the engine house was not a suitable place for church services, being inconvenient and uncomfortable, and entailing a good deal of disagreeable work each week in getting it ready for Sunday. But there was a goodly number whose courage was not checked by these untoward circumstances, and here they worshiped regularly until the latter part of June, 1866, when, through the kindness of Mr. Davis, they were invited to occupy the cloth-room hall of the Lyman Mills until they had a building of their own. This kind offer the parish accepted, moved in their church furniture, put down carpets, and made it a cozy and desirable place of worship.

For a month while worshiping in the engine house, a Rev. Mr. Harris supplied the pulpit. Negotiations were begun to make him rector, but before these could be completed Mr. Harris took work elsewhere.

April 2, 1866, Rev. Mr. Holbrook was elected rector. His salary was supplemented by an allowance of \$200 from the Massachusetts Church Missionary Society. Mr. Holbrook spent only a portion of his time here, being frequently absent collecting funds in Boston and vicinity for the benefit of the Church in this place. A floating debt of \$1,500 was thus paid, and then

steps were taken to push vigorously forward the enterprise of a new church edifice. A building committee was appointed, and so well did they prosper that on July 5, 1866, the corner-stone of the new church was laid.

Mr. Holbrook continued his relations to this parish for 16 months and then resigned. In his report to the convention held a few days before he left the parish, he speaks of the church as "nearly completed." His labors here had been eminently successful financially. He brought gifts to the society from friends outside of more than \$5,000 beside what was collected in town. Altogether he was instrumental in raising more than half the cost of the new church. The parish remembers gratefully his self-sacrificing work.

Rev. Dr. Peet, who came from New York City, was the next rector, his ministry covering a period of four years and eight months. Dr. Peet was upward of 65 years of age when he came to this place, but he was still hale and vigorous, and made a most pleasant impression upon the church people and upon the community. Under his guidance the work on the new building went forward, and on the 9th of February, 1868, the society worshiped in it for the first time, Bishop Lee of Iowa preaching the first sermon. A debt of \$6,000 remained on the church, and Dr. Peet now addressed himself to the task of raising money to cancel this obligation. On the 9th of April, 1871, he announced to the congregation the happy fact that the necessary funds had been secured, and that the parish was free from all incumbrances. Owing, however, to some inattention on the part of the Church officials and of the mortgagee, the legal title of the parish to its property was not made clear until some 10 years after.

Rev. H. L. Foote, afterward rector of this parish, speaks of Dr. Peet and his work here in this language: "Of Dr. Peet's ministry it is safe to say that its influence was the widest and deepest of any of the rectors who have been here. He came to the parish in the midst of trouble, passed with it through greater troubles, and left it in peace. Moreover he left only a deep affection for himself behind. Ten years after, when I first knew the parish and first heard his name, he was always spoken of as 'dear old Mr. Peet;' and one only needs to read the local col-

umns of the *Transcript* to see how this came to be. The doctor lived with his people and entered into their joys and sorrows more as a father than a pastor. His very age gave him a freedom with the old and young rarely attained by one in middle life. He was emphatically a gentle-man. He brought here the fruits of a long experience in pastoral work and a thoroughly consecrated life. During his stay here the number of communicants in the Church was nearly doubled." (Dr. Peet died in New York City August 17, 1882.)

In March, 1872, Rev. John Leech was engaged as rector for six months, his ministry ending the following October.

The next rector was Rev. Charles H. Lester, who came from West Newton, and who served the parish three years. During this pastorate several items of interest occurred. Mr. J. G. Mackintosh put into the church, at his own expense, a pipe organ, the cost of which was about \$3,000. The entrance through the tower of the church was completed by putting in doors to correspond with the outside doors, and stone steps were placed at both entrances. Water was introduced by pipes into the church, and it was arranged to have the organ blown by water power. A large lecturn and new altar-cloths were purchased. As it proved a matter of some difficulty to secure a suitable house for the use of the rector, four gentlemen of the parish determined to build a house and hold it open for rent to the rector of the parish in preference to all others. The Water Power Company gave them, for this purpose, the use of a lot of land on Walnut street free of rent for ten years. These men lost by the operation, but nevertheless, for ten years the parish benefited by their generous deed.

Rev. Mr. Lester closed his pastorate in March, 1876. During his term the number of communicants had increased from 80 to 160; the Church and its fittings had been greatly improved; and the parish had begun to give systematically and regularly for purposes outside itself.

In May, 1876, Rev. William P. Tucker became rector. His stay was marked by quiet, diligent pastoral work, and resulted in an unusually large number of baptisms and the largest class

for confirmation presented during the whole history of the parish.

Mr. Tucker resigned in 1877, and the following November was succeeded by Rev. Amos Skeele. Mr. Skeele remained as rector until April, 1881. During his stay the basement of the church was fitted up for the use of the Ladies' Aid Society. On the resignation of Mr. Skeele, the *Transcript* said of him: "He has been a most conscientious, hard-working pastor, and during his ministry more new communicants have been added to the Church than during any corresponding time since the Church was established."

In July, 1881, Rev. H. L. Foote began his ministry here, which continued with great satisfaction to the people for eight years, much the longest pastorate in the history of the Church. At the very commencement of his ministry a debt of \$2,500, which had been accumulating for several years, was met by gifts from friends of the society in Hartford and Boston. Part of this debt had been incurred by making improvements in the church building when the organ was put in, and this had been increased from time to time by deficits in the current expenses. With this incumbrance cleared off, the way was clear for the further work of building a rectory. Mr. Foote undertook this task with his accustomed diligence, and backed by the material support of his Church, he had the satisfaction, in the fall of 1882, of occupying one of the most convenient and beautiful parsonages in the State. It is in the rear of the church, facing on Maple street. Its cost was \$5,200, and was all paid for except \$350 at the time of its completion.

Following this came improvements around the church. Curb-stones were set, concrete sidewalks were laid, the approaches to the church were paved with cement flaggings, the grounds were graded and turfed, vines were trained upon the walls, the stone work was painted and much done to make the place more attractive.

In the spring of 1887 a gallery was built across the north end of the church, largely increasing the seating capacity.

At the Easter meeting in 1888 it was decided to commence a permanent building fund for the erection of a new church,

which had already come to be a foreseen necessity, on account of the rapid growth of the city and the increase of the congregations. For this purpose four offerings are being taken annually.

Rev. Mr. Foote resigned in May, 1889. He had accomplished much for the society during his pastorate, and had found a large place in the esteem of the citizens generally. He left the parish with some 300 communicants, in a state of marked prosperity, and with special courage for the future.

Rev. J. C. Wellwood, the successor of Mr. Foote, has just come to the parish, having accepted their call September, 1889.

The following is the list of Church officials at the present time:

Wardens : George H. LeDoyt and Elias P. Ford.

Vestrymen : John E. Chase, Donald Mackintosh, L. C. Dam, C. E. Mackintosh, G. H. Smith, M. D., A. Higginbottom and Ernest Lovering.


Clerk : W. O. Gates.

Treasurer : E. P. Ford.



CHURCH OF THE PRECIOUS BLOOD.
ORGANIZED 1869.

CHURCH OF THE PRECIOUS BLOOD.

 HIS Church is composed of the French Catholic population of the entire city, and numbers in its parish at the present time about 10,000 souls.

Prior to 1870 the French people had worshiped at the mother church of St. Jerome. In 1869 Rev. A. B. Dufresne was deputed by Bishop Williams, of Boston, to organize a new society for the French of this city. He immediately commenced building a church edifice on Park street, which was dedicated January 1, 1870.

On May 27, 1875, this church was burned to the ground, the fire originating in the drapery about the altar taking fire during a religious service, while the house was filled with worshipers. By this sad catastrophe 72 persons lost their lives, and many homes were filled with mourning.

That same year the building of the present church was commenced on the corner of Cabot and Park streets. It was completed and dedicated June 3, 1878.

Father Dufresne died May 14, 1887, and was immediately succeeded by the present pastor, Rev. H. O. Landry.

The assistant pastors are Revs. C. H. Clement, Joseph Allard, and Alfred Beltezard.

The music is rendered by a chorus choir of fifty voices, under the direction of Miss Selina Laporte, who is also organist.


The Sabbath services consist of masses at 7, 8, 9 and 10:30 o'clock, a. m., children's service at 2 p. m., and vespers at 4 p. m.

There is one parochial school, for both boys and girls, connected with the parish, and this has about 1,100 pupils. This school is under the charge of the parish convent sisters.



UNITARIAN CHURCH.
ORGANIZED 1874.

UNITARIAN CHURCH.

HE present organization, known as Unity Church, dates back to 1874. Previous to that date, however, in December, 1849, a movement for a Liberal Church organization had been inaugurated in Gallaudet's Hall on High street, when the pastor of the Universalist society at Westfield had preached for a few Sabbaths to a congregation of about 50 persons. This movement was short lived.

Again in 1853 Odd Fellows' Hall, in the Colby Building, on High street, was rented, and Rev. Mr. Ford preached there for nearly three years, the congregation averaging from 75 to 100

These two movements were fostered and supported for the most part by the Universalist denomination.

In 1857 Rev. Dr. Moors, a Unitarian clergyman, commenced preaching services here. Dr. Moors soon received and accepted a call to Greenfield, Mass., and left his work in Holyoke to the care of Rev. Mr. Penniman. A few months after this the society suddenly collapsed, much to the surprise of many of those specially interested. No cause was apparent at the time, but afterward the secret leaked out in the statement, made by a prominent citizen of the place, that it was feared such a society would financially injure another religious organization already in existence here.

No further attempt was made toward a Unitarian Church in Holyoke until 1874. May 27 of that year 16 persons banded themselves together for the avowed purpose of "maintaining public worship, and advocating piety and good morals under the name of the Unitarian Society of Holyoke."

This society was legally incorporated June 27, 1874, when the following constitution was adopted:

ARTICLE I. The name of this religious association shall be The Liberal Christian Congregational Society of Holyoke.

ART. II. The object of this society shall be united thought and action in the study and practice of Christianity.

ART. III. Any person of either sex may become a member of this society by signing its Constitution and By-Laws and the annexed agreement.

ART. IV. Membership may be terminated by filing a certificate with the clerk, or by a vote of two-thirds of the members present at any regular meeting.

ART. V. The organization of this society shall be as follows: *First*, a Clerk; *Second*, a Collector; *Third*, a Treasurer; *Fourth*, two Assessors; *Fifth*, a Standing Committee; *Sixth*, a Committee on Hospitality and Benevolent Action; *Seventh*, a Committee on the Young; *Eighth*, a Committee on Music. All the above officers shall hold office for one year, or until their successors are chosen. Any vacancy may be filled at any special meeting called for that purpose.

ART. VI. It shall be the duty of the clerk to keep a true and perfect record of all official transactions of the society, and an accurate list of all members, with the dates of their admission, withdrawal and decease; to cause to be given notices of business meetings of the society, to keep and file all valuable papers, and to present at the annual meeting the records of the year.

ART. VII. He shall collect all moneys due the society and pay the same to the treasurer.

ART. VIII. It shall be the duty of the treasurer to receive, take charge of and disburse, according to the direction of the standing committee, the contributions and funds of the society, and to present to the standing committee, when requested to do so, and to the society at each annual meeting, a full report of the same, audited by the standing committee.

ART. IX. The Standing Committee, which shall consist of seven members, shall have the general care and management of all the affairs and property of the society of which they shall be trustees, subject to such direction as may be given at any meeting thereof and before each annual meeting. They shall examine the treasurer's accounts, and the collector's accounts, and

make a report showing fully the state of the society and of its property.

ART. X. The Committee on Hospitality and Benevolent Action shall consist of seven members, whose duty it shall be to encourage attention to strangers, and superintend the charitable operations of the society, and present a report at the annual meeting.

ART. XI. The Committee on the Young shall consist of the superintendent and teachers of the Sunday School, who shall be chosen as the school may determine, and present a report at the annual meeting.

ART. XII. The Committee on Music shall consist of three members. Their duties shall be to provide some one to direct the music at all the meetings of the Church, and to do what they can to increase the usefulness of this part of the worship.

ART. XIII. Meetings shall be warned by a warrant under the hands of the Standing Committee, or a majority of them, directed to the clerk, or, when there is a vacancy in that office, to any member of the society, specifying the subject-matter to come before the meeting. The warrant shall be served by posting an attested copy thereof at the principal outer door of the meeting house seven days at least before the meeting, or in case public worship is not maintained therein at the time, by publishing a copy thereof in one newspaper printed in Holyoke, or by sending written notices thereof to each member by mail or otherwise, such publications or notice to be seven days at least before said meeting.

ART. XIV. The annual meeting shall take place in the month of March, at which all the above offices shall be filled. At the same meeting, or at an adjournment thereof, detailed reports shall be made by the Standing Committee, the Committee on Hospitality and Benevolent Action, the Committee on the Young and the Committee on Music, showing the history of each for the year, and containing any suggestions which may be deemed useful for the future.

ART. XV. The government of this society is vested in the body of members who compose it. Their majority vote shall be final.

ART. XVI. This Constitution and By-laws may be altered or amended at any time by a vote of two-thirds of those present and acting at any meeting called for that purpose.

This constitution was signed by 55 individuals, and thus the society commenced its corporate existence, with a full faith in God and an earnest desire to be of special service to the community, socially, morally and religiously.

The first pastor was Rev. W. S. Heywood, who was called to this parish September 21, 1874. Parsons Hall, corner of Race and Dwight streets, was first used as a place of worship, and then St. Jerome Hall, on Maple street.

In 1875 the Water Power Company, with the same generosity that had been shown to other denominations in the city, donated to this society a lot of land, for a church building, on the corner of Maple and Essex streets, 100 by 150 feet. This was an inspiration to the Unitarian people, and July 29, 1875, steps were taken looking to the erection of a church edifice. A building committee was appointed, and also a committee to solicit funds for this purpose.

September 6 of that year it was voted to proceed at once to build a chapel, not to exceed \$6,500 in cost. This chapel was completed some time in February or March, 1876.

The first record of a meeting in the new edifice was that held on March 22, 1876.

Rev. Mr. Heywood resigned the pastorate February 2, 1883, after eight and a half years of most successful service.

June 13, 1883, the society called Rev. Granville Pierce. Mr. Pierce continued his labors here three years and three months, his resignation being accepted September 17, 1886, with much reluctance and many regrets on the part of his own people and the citizens of the city as well.

The present pastor, Rev. James W. Carney, was called by the society November 23, 1886, and entered upon his duties December 5. He was ordained and installed January 11, 1887.

In the summer of 1889 extensive alterations were made in the church building, mainly in the way of an addition, making the edifice more than double its original size. This was done at an expense of about \$9,000.

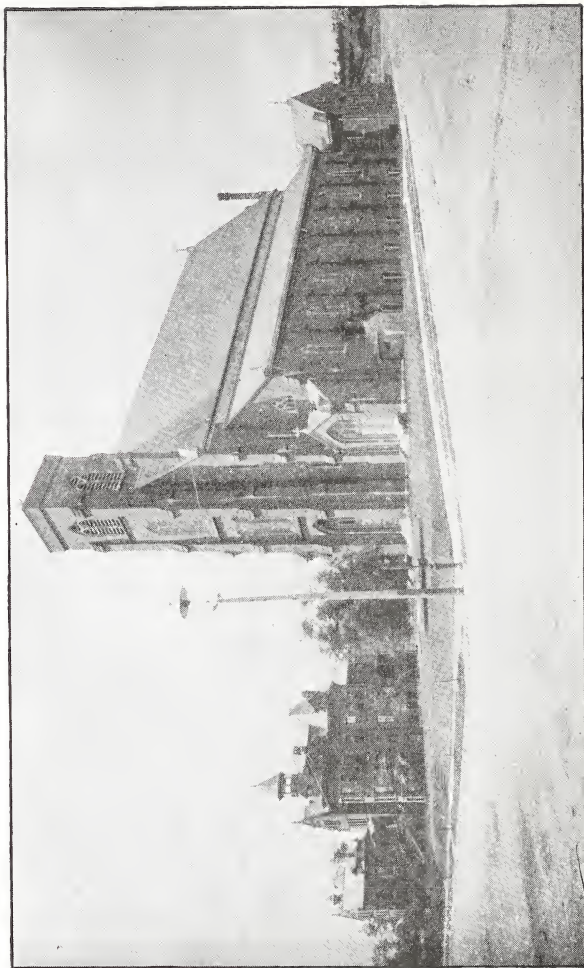
The present Church membership is 110.

The Sunday School, under the superintendency of H. L. Sherman, Esq., has a membership of about 50, and its average attendance is about the same.

The hours of Sabbath service are: Preaching at 10.30 a. m., and Sunday School at 11.45, with occasional evening service at 7 o'clock.

The young people of this Church have a flourishing literary and social society, known as the Channing Club, holding its meetings once a fortnight. Of this Mr. H. L. Sherman is president.

The ladies are organized for financial assistance to the Church into a Ladies' Aid Society, and in times past have rendered valued aid in this direction.



CHURCH OF THE SACRED HEART.
ORGANIZED 1876.

CHURCH OF THE SACRED HEART.



HIS is the third Catholic parish and church in this city. It is a child of the St. Jerome parish, and was organized by Rev. P. J. Harkins, all the Catholics of the city living south of the center of Dwight street, except the French, being designated as members of this parish. The corner-stone of the church edifice was laid July 4, 1876. The basement of the church was completed and ready for use the following December, when the first service was held there.

Rev. James T. Sheehan was the first resident priest. He was appointed by Bishop O'Reilly, in May, 1878, and died here in April, 1880. During his pastorate the parochial residence, which stands just south of the church, was built.

Father Sheehan was succeeded by Rev. P. B. Phelan, the present pastor, who found the parish embarrassed with a debt of \$40,000, and having an annual income of \$2,700 with which to meet all obligations. Notwithstanding this unsatisfactory financial condition, Father Phelan set to work courageously for the finishing of the large upper audience room of the church, and had the satisfaction of seeing this work completed in the spring of 1883. The dedication took place in June. The entire cost of the church, including the furnishings, was about \$90,000. It will seat 1,250 persons, and at the time of dedication, was the handsomest church in the diocese. Its dimensions are 80 by 175 feet.

In addition to this work, Father Phelan has erected a building for his parochial schools, and a convent building, both costing \$35,000.

He has two schools, one for boys and the other for girls, both taught by nine Sisters of the St. Joseph Convent connected with this parish. In both schools there are about 450 pupils.

It is proposed to enlarge the school building in the immediate future, making it double its present size.

The spire of the church, which has as yet remained unfinished, is calling for considerable thought on the part of the pastor, and he hopes to see this carried to its completion before long.

In 1882 a lot of land containing 14 acres was purchased for a cemetery on Northampton street, adjoining the old town cemetery.

All these improvements and additions have been made by the present pastor in his 10 years of labor here, without increasing the indebtedness of the parish, and they show the hard work which must have been done by him.


Territorially this is one of the largest Catholic parishes in the diocese, and numbers about 4,000 souls for pastoral oversight. For the past three years Rev. John Leonard has been the pastor's assistant, greatly helpful in the care and work of this large church.

Three masses are held on the Sabbath, at 7:30, 8:30 and 10:30 a. m. Sunday School meets at 2 o'clock p. m., and vespers at 3:30.



CHURCH OF OUR LADY OF THE ROSARY,
ORGANIZED MARCH, 1886.

“OUR LADY OF THE ROSARY.”

HE parish known as “Our Lady of the Rosary” was set apart from old St. Jerome's in the spring of 1886. Rev. M. J. Howard, for some years a co-laborer with Rev. J. J. McDermott, of Springfield, was deputed, on March 26, 1886, to assume the direction of the Catholic portion of the population living on the easterly extreme of the city.

At this time no preparation was made for service or lodgment of pastor. By a fortunate combination of circumstances, the old “Second Baptist” had lost its former usefulness, and had become the temporary abiding place for the Catholics of Ward One. Willing and generous hands, and none more so than the good Sisters of Providence, soon put in readiness this new tabernacle of the living God.

Sunday, April 11, gathered the new congregation, with strange feelings, to their first services. Several generations had tied their associations and religious affections to the mother Church “on the hill,” and ties, which only time could hallow, were forced apart. Notwithstanding these trammels of objection and association, the parish, as a body, kindly took to the change of church and pastor. The building was leased from Timothy Merrick for a space of two years, and the energy of the new pastor immediately set in motion the different elements of good will, generosity and work, which placed the infant parish upon its present firm basis.

During the early summer of 1887, a plat of land known as the “Ely Lot” was secured to the parish, and the foundations of the present structure told of the erection of a building whose architectural lines are imposing and churchlike. This church begun during the late summer of 1887, was dedicated and handed

over to God's service on the 26th of August of the following year. On Sunday, the 23d of October 1887, the corner-stone was laid amid the gathering of an immense concourse of people by Very Rev. P. Healy, V. G.

At the time of the dedication, the Baptist building was abandoned.


The health of the first pastor, Rev. M. J. Howard, was for sometime past being slowly undermined. The ravages of disease aggravated by the anxiety occasioned by the work of establishing his little parish, forced him to forego the extreme satisfaction of even beholding the completion of his work.

During the services of dedication, from his dying bed he send words of cheer and encouragement to his people. Shortly after he succumbed with Christian resignation to the death summons of a Master whom he had loved to serve with enthusiasm and energy.

To his successor, Rev. Thos. D. Beaven, devolves the work of completing the main audience room of the church. A parochial residence has been erected by the parish during the past year, 1889. It seems that the work accomplished during four years by the youngest of the Holyoke churches augurs well for a prosperous future.

T. D. BEAVEN.

THE FRENCH CONGREGATIONAL CHURCH.

HE mission from which this Church originated was established here December 18, 1884, by Rev. Mr. Coté, the general missionary for the state of Massachusetts of the French Congregational work. The first service was held in Grace Chapel, on Main street, in which Mr. Coté was assisted by Rev. Mr. Provost, of Springfield. Some 20 of the French residents of this city were in attendance. Services were continued in this place, with an average attendance of about 10, until March of the following year, when Parsons Hall was rented.

June 28, 1885, Rev. J. L. Morin, just graduated from McGill University, Montreal, began his labors with this society under the direction of the Home Missionary Society of the Congregational Church.

In July this people commenced holding services in the chapel of the Second Congregational Church, where special interest was manifested, and many conversions were reported. Scarcely a week passed that some one was not received into the Church; 45 accessions resulted during the ministry of Mr. Morin.

At a meeting held June 20, 1886, this society voted to organize themselves into a Congregational Church, to be known as the French Congregational Church of Holyoke, providing the Hampden County Conference should be willing to recognize them. A committee was selected to forward the purpose, and on July 2 the Church was organized and formally recognized. Messrs. Clovis Roberts and Eli Delporte were elected deacons. The members of the Church committee chosen were Pierre Goyette, Louis Maynard, Pierre Germain, Clovis Roberts, Eli Delporte and Luc Goyette. Clovis Roberts was elected clerk, and Eli Delporte treasurer.

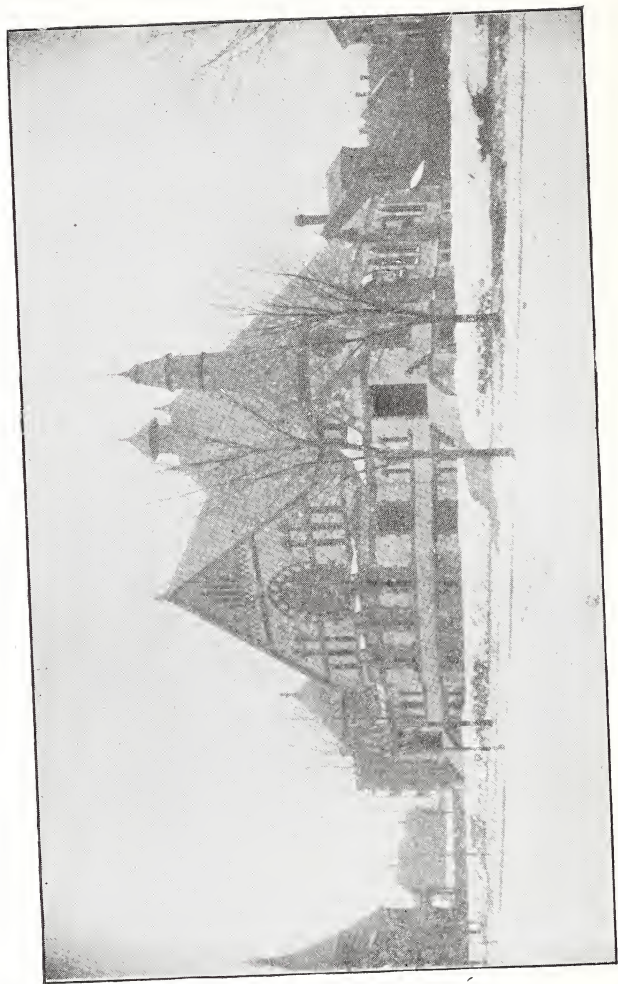
Rev. Mr. Morin was unanimously called to the pastorate of

this new Church. This call was accepted, but soon after the pastor received a call to a larger parish, in the city of Lowell, and closed his labors here the following October.

September 19, 1887, a call was extended to Rev. Samuel Vernier, of Canada, which was accepted, Mr. Vernier continuing his ministry here for about a year.

Following his resignation the pulpit was supplied for six months by Rev. J. A. Vernon, and then by Rev. Mr. Ameron, president of the French College at Springfield, and Rev. Mr. Provost, of Springfield.

June 30, 1889, the present pastor, Rev. I. P. Bruneau, received his call to this parish. He was installed December 3, Rev. C. E. Ameron preaching the sermon; Rev. E. A. Reed, D. D., giving the charge to the people, Rev. G. W. Winch extending the right hand of fellowship and offering the prayer of installation, and Rev. Mr. Provost giving the charge to the people.



PRESBYTERIAN CHURCH,
ORGANIZED AUGUST, 1886.

PRESBYTERIAN CHURCH.

IN accordance with the policy which the Presbyterian Church has of late years adopted of establishing churches in the cities and larger towns of New England to meet the demands of the growing numbers of Presbyterians, Rev. Joseph W. Sanderson, D. D., Field Secretary for New England of the Presbyterian Board of Home Missions, visited Holyoke Friday, May 7th, 1886, for the purpose of ascertaining the fitness of at once inaugurating the work in this city.

In response to a call inserted by him in the columns of *The Daily Transcript*, he was met that evening at the smaller Windsor Hall, 43 Dwight street, by six persons. They assured him that there were in Holyoke many Presbyterians who found the privileges of worship with existing denominations inadequate or uncongenial, and who only awaited the establishment of their own denomination to render it hearty support.

Rev. Dr. Sanderson accordingly secured for the summer the services of William Gardner, a licentiate from Hartford Theological Seminary, instructing him to canvass the field, gather a congregation and minister to it the gospel.

Mr. Gardner came to Holyoke the Friday following, and secured for the Sabbath a room, No. 11 Suffolk street, then occupied by the Y. M. C. A. He was met on Sabbath, May 16 by an audience numbering 49 in the morning, and 63 in the evening. The following Sabbath services were held on Main street in the Grace Mission Chapel by the courtesy of the Second Congregational Church.

By the 30th of May, the Y. M. C. A. were located in their new quarters in the Woman's Union Temperance building, 345 High street. In their reading-room on the first floor then, and

during the next seven weeks, the Presbyterians met for worship. Thursday evening prayer meeting was held in Grace Chapel meanwhile.

Sabbath School was started on the 13th of June with an attendance of 54, which increased to 75 during July and August.

On July 25, the society met for worship in the Foresters' new Hall, 437 High street, and thereafter held all their services at that place.

On the 29th of July the Church received a visit from Joseph W. Sanderson, D. D. and Elder Robert Gilchrist of Boston. Their earnest and practical words of encouragement were heartily appreciated.

A *pro re nata* meeting of the Boston Presbytery was held at Worcester, August 3. Mr. Gardner and George P. Bell, M. D., were present in behalf of the Holyoke mission and presented a list of 148 petitioners for the organization of the *First Presbyterian Church of Holyoke*. Of these, 95 signified a desire to be members of the Church. The petition was granted by a unanimous vote of Presbytery. The Revs. Joseph W. Sanderson, D. D., John Loughran Scott, of East Boston, and George Kamer, of Manchester, N. H., with Elders Robert Gilchrist, of Boston, and George Edwards, of Worcester, were appointed a commission to organize the Church when the way should be clear.

Thursday evening, August 26, was chosen by the Church as the time for its organization. The commission was present as appointed, except that Elder John Gilchrist served in the place of his brother Robert. The Revs J. H. Ralston, of Worcester, and T. Calvin Stewart, of Brazil, Indiana, were also present. Met at 7 o'clock in the ante-room of Foresters' Hall. After a prayer by the moderator, Rev. Joseph W. Sanderson, D. D., the commission referred to the committee, consisting of Messrs. Scott and Edwards, the examination of certificates of membership. The other members of the commission examined the candidates for membership on confession of faith. Fifty-six were received by letter and 21 on confession of faith. At the public services held in the main hall, the Rev. George Kamer read the scriptures and Rev. T. Calvin Stewart, of Indiana, offered prayer. Rev. J. H. Ralston preached from the text, Psalms 48:12.

Barak Wilson and George P. Bell, M. D., were elected and installed as Ruling Elders. Dr. Bell was ordained prior to installation. Mr. Wilson had served as elder at Amenia, N. Y., William Scott and Alexander Paul were elected, ordained and installed as deacons. The Church was then addressed by Messrs. Scott, Edwards and Sanderson, and dismissed by the benediction.

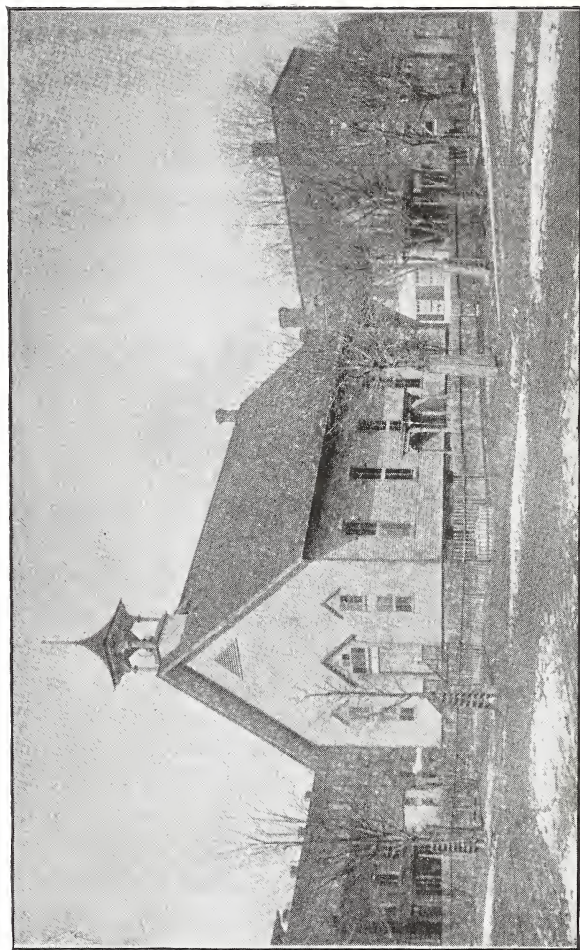
On Saturday evening, August 28, Rev. T. C. Stewart conducted a preparatory service and moderated the first meeting of the session. Elder George P. Bell, M. D., was appointed clerk of session. On the following Sabbath, August 29, the sacrament of the Lord's Supper was administered by Rev. T. Calvin Stewart. Seven persons united by letter and 12 on confession of faith.

Rev. J. M. Craig was called to the pastorate, and he entered on the office the last Sabbath of October, 1886.

It soon became apparent that Foresters' Hall was too small to accommodate those who desired to attend. Steps were taken toward the erection of a suitable building. A building committee of 15 was appointed, of whom the Rev. J. M. Craig was chairman.

A lot was secured from the Holyoke Water Power Company, on the corner of Cabot and Chestnut streets. Work was begun on the foundation in the latter part of September, 1887, and the building was occupied for divine service the last Sabbath in August, 1888. It was not generally dedicated till March 5, 1889. Sermon by Rev. John Hall, D. D., of New York. Present membership, 250.

J. M. C.



GERMAN EVANGELICAL LUTHERAN CHURCH,
ORGANIZED 1868.

THE GERMAN EVANGELICAL LUTHERAN CHURCH.

IN this cosmopolitan city, where representatives of so many nationalities dwell side by side in peaceful relations, are found quite a large number of Germans, industrious and frugal citizens, numbering at the present time about 5,000 persons. Among these are a goodly number who at home were trained in the Lutheran faith. These, with their children, are organized into what is known as the German Evangelical Lutheran Church. Their church edifice is located on Jackson, between Park and Bridge streets. Their creed is that of the Lutheran High Church. Their worship is according to the ritualistic forms of the Lutheran Church in the mother land, and is attractive to all who understand the German language.

The legal organization of the Church dates back only about two years; but for many years previous to this a society had been in existence here, being considered as a mission and for five years receiving financial aid from the funds of the Congregational Home Missionary Society. As far back as 1866 German religious services were held in a school-house at the corner of Park and Sargeant streets, now used as a tenement house.

In 1867 the present church edifice was built at a cost of \$5,000, during the pastorate of Rev. Mr. Frankel, the first pastor of the society. It was quite largely through the earnest efforts of Mr. Frankel, in soliciting funds for this purpose, that the erection of this house of worship was made possible.

The second pastor was Rev. Mr. Schwartz. He was a Presbyterian, as was also Mr. Frankel. His term of service covered a period of nearly five years. In addition to his regular pastoral duties he taught a week-day school in the basement of the church

for the education of German children. This custom was continued by his successors, down to the time of the present pastor.

Rev. Mr. Buehler, a Lutheran minister, succeeded Mr. Schwartz, and ministered to this people about four years. During his pastorate the parsonage, at the rear of the church, and facing on Bridge street, was built at a cost of \$2,000. This was paid for by the members of the congregation purchasing shares, and was held for a number of years as a joint-stock affair. Mr. Buehler had traveled quite extensively in this and other lands; had been a missionary for some years, and was able to make the day school of special interest to those who attended—a fact which is gratefully remembered by them to-day.

Rev. Mr. Muelde, the next pastor, remained only about six months with this society, and then resigned on account of dissatisfaction. He was followed by another Rev. Mr. Schwartz, brother of the former pastor of the same name. After a pastorate of nearly three years, he resigned to accept a call to a larger parish.

The next pastor was Rev. Mr. Hanle, a Presbyterian minister. His pastorate continued for the long term of 14 years. He was a conscientious Christian man, a good preacher, and faithful in his parochial duties. His own standard of Christian duty and profession was high, and he often expressed his dissatisfaction with the religious attainment of his flock. This was the reason he urged for not being willing to organize his people into a Church, though frequently asked to do so by the officers of the society.

During the latter part of his ministry here considerable unpleasant feeling was aroused, by Mr. Hanle's refusal to sanction a Church organization, and also by certain financial transactions affecting the society. At the time the church was built Mr. August Stursberg, then agent of the Germania Mills, had loaned the society \$2,200, afterward taking a mortgage for that amount on the church property. This amount Mr. Stursberg intended should eventually come into the hands of the society, when an organization should have been effected. For this purpose, without saying anything to the officers of the society, he made over this mortgage to Rev. Mr. Hanle. When this became

known to the congregation, they, not understanding fully the intent of the transaction, interpreted it as unkind to the society, and considerable adverse criticism was expressed. This led a number of the prominent members of the congregation to resolve upon immediate steps for a permanent Church organization. Accordingly on the 3d of September, 1888, these gentlemen met by appointment at the office of Porter Underwood, Esq., and there were legally organized as a Church. They next asked the Water Power Company to give them a deed of the land on which the church stood, no such deed having been previously given. This request the Water Power Company granted.

It would seem that Mr. Hanle had been meditating similar action himself for the good of the society, and he had already consulted a lawyer with reference to it. When, however, the action of the society came to his knowledge, he naturally felt somewhat indignant at what he deemed their uncalled for and revolutionary steps. Very soon he resigned as pastor, the society paying him \$1,300 for the mortgage which he held on the property.

The society had now perfected its organization with 70 charter members, held its property by a clear title, and was looking to the future hopefully as an independent and self-supporting Church.

Soon after a call was extended to the present pastor, Rev. August Brunn, and he commenced his labors here in December, 1888. Under his ministry the Church is prospering. Its membership is about 100. The average attendance at the Sabbath preaching services is upward of 250. The Sunday School has 365 members, with an average attendance of about 250. In the juvenile department of this school the German language is taught.



HIGHLANDS METHODIST EPISCOPAL CHURCH.
ORGANIZED 1889.

THE HIGHLANDS METHODIST EPISCOPAL CHURCH.

IN the summer of 1885, a movement was set on foot by Rev. E. P. King, then pastor of the Main Street Methodist Episcopal Church in this city looking to the establishment of a Methodist Mission at the Highlands, the seventh ward of the city. His plans being heartily seconded by a majority of the Official Board and of the members of his church, a subscription was started, and plans were obtained for the building of a chapel. Mr. James Allyn very generously donated a lot of land containing 14,000 square feet, on the corner of Lincoln and Nonotuck streets.

In October the contract for building was let to Mr. L. B. White for \$4,000. The corner-stone was laid the first Sunday in November, the Rev. C. S. Rogers, D. D., of Springfield, delivering the address; and on the 26th of March, 1886, the chapel was dedicated to the worship of God, Bishop R. S. Foster, LL. D., officiating and preaching the sermon. A debt of \$1,800 remained on the building.

A Sunday School of about 80 members was at once organized, with S. C. Childs as superintendent, and an afternoon preaching service commenced.

In April, 1886, the Rev. G. C. Osgood was appointed to the Main street Church, and continued to hold preaching services at the Highland chapel every Sabbath afternoon for three years. A Sabbath evening prayer-meeting, led by various brethren and occasionally by Rev. Mr. Osgood, was also started and maintained.

The Tuesday evening class was continued, and a week-evening prayer meeting, held on Friday evening, became a stated thing. These meetings were all fairly well attended; the Sab-

bath congregation varying from 75 to 150, the Friday evening prayer-meeting averaging about 25 and the class 20. The spiritual interest was good, and some souls were converted.

Mr. C. H. Childs, who had been greatly interested in this enterprise, and who had given liberally, both of his money and of his time, for its successful completion, died on the 9th May, 1886, only six weeks after the dedication. He was a man highly esteemed and greatly beloved by all, and in his death the mission lost an earnest worker and a faithful friend.

G. L. Thorpe was elected to fill the vacancy thus caused in the superintendency of the school, and has continued in this position to the present time, giving wise management to its affairs, so that its growth has been healthy and at times marked. Mr. Thorpe was also class leader until November, 1888, when he resigned because of protracted sickness in his family, and H. C. Walters was appointed to this position.

In February, 1889, it was thought best to organize a separate society at the Highlands, and at a meeting of nearly all the members of the Quarterly Conference of the Main street church, it was unanimously voted to do so, and that the chapel property should be deeded to the new society, subject to the present indebtedness, \$1,300, \$500 having been raised during Mr. Os-good's pastorate.

Accordingly, on the evening of March 27, 1889, Presiding Elder G. F. Eaton, D. D., organized the new Church with 50 members in full and six probationers. Charles J. Perkins was appointed class leader. The following board of trustees was elected: W. T. Dean, W. F. Wheelock, George L. Thorpe, Levi Lamb, Edward Bonner and A. G. Foote. A board of stewards was elected and the usual committees were appointed. It was voted that conference be requested to appoint a minister to take charge of this work, at a salary of \$700.

At the following conference, in April, 1889, the authorities appointed Rev. Wilson S. Fritch to the new church. Meanwhile the society had rented the lower tenement of No. 78 Taylor street for a parsonage and furnished it. Rev. Mr. Fritch preached his first sermon in the regular pastorate to the new church on Easter Sunday, from the text "He is risen."

It was thought best to change the hours of service. Accordingly a morning and evening preaching service are now held on Sunday, the Friday evening prayer meeting was changed to Thursday evening, and the Sunday School follows the morning service.

From the first there has been a constant gain in attendance and membership. The Sunday morning congregation averages 150, the largest attendance of the Sunday School has been 98, the weekly prayer meeting averages about 30, and the class meeting, under the leadership of William Z. Parfitt, has about the same attendance.

Soon after the Church was organized steps were taken to fit up the basement of the chapel for a vestry. This has been done at a cost of \$1,000, making three nice rooms, vestry, kitchen and cloak-room, beside toilet rooms.

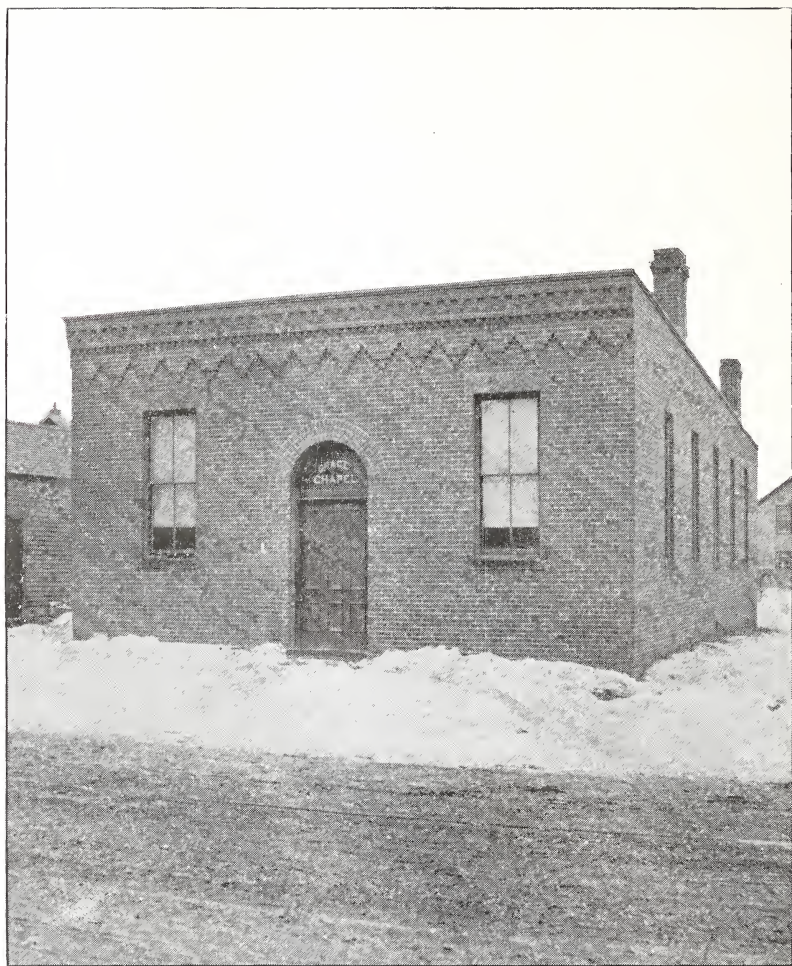
There is a Ladies' Aid Society connected with the Church, having for its object to aid in the financial matters of the parish. This society has already paid for the furnishings of the parsonage.

A young people's society, auxiliary to the "Epworth League," is a tower of strength in the spiritual work of the Church.

There is also an auxiliary to the Woman's Foreign Missionary Society, and a Home Mission Band, the former composed of ladies and the latter of children, both doing excellent work in their respective fields.


The present membership of the Church is 80.

The membership of the Sunday School is 110, with an average attendance of 80.



GRACE MISSION,
ORGANIZED 1878.

GRACE CHAPEL MISSION.

 HIS mission was started in 1879, by the young men of Mr. J. S. McElwain's Sunday School class, connected with the Second Congregational Church. Its object was to gather into a school, for religious instruction, those children in the lower part of the city who were not in the habit of attending any church.

Mr. McElwain saw possibilities of doing much good in this direction, and inspired the young men under his charge in the Sunday School with this same ambition. The project was heartily seconded by the pastor of the Church, Rev. J. L. R. Trask, and by a number of friends in the school and congregation, who also gave it material aid. Two rooms, formerly used as store-rooms, in Parsons Hall, on Race street, were rented and fitted up, and the first session of the new school was held there on a Sabbath afternoon in February, 1879. There were eight scholars present. The school was under the management of the young men mentioned above. Mr. W. A. Allyn was chosen superintendent. The interest rapidly increased as the number of pupils increased. The second Sabbath there were 29 present, the third Sabbath 47. The average attendance for the first 22 Sabbaths was 51.

In the early summer it was found that the accommodations in Parsons Hall were inadequate for the growing attendance, and Mr. McElwain suggested to the young men the building of a chapel. A subscription paper was circulated and \$1,000 secured for the erection of the present Grace Chapel, on Main, near Spring street.

This chapel was first occupied on the 7th of September, 1879, and on that day there was an attendance of 70 scholars. A rapid increase in numbers followed the occupancy of their new chapel until at the close of the year the school numbered 121, and showed an average attendance for sixteen Sabbaths of 94.

The young men of Mr. McElwain's class were not sufficient in numbers to furnish teachers for all the classes, and they were obliged to call to their assistance others, both gentlemen and ladies, under whose fostering care the work went successfully forward.


In addition to the Sunday School work, occasional evening services on the Sabbath and week days were held, conducted by the young men connected with the mission; also sociables for the entertainment and enjoyment of the scholars.

In January, 1889, owing to the crowded condition of the chapel, the hour for holding the Sunday School session was changed from the afternoon to 12 o'clock noon, to conform to the time of the other schools in the city, as it was found that quite a number who attended other schools at the usual hour were in the habit of coming to this one in the afternoon. This change quite materially reduced the number, but it brought the school to the basis originally intended, viz., for those who did not attend any school. This gave an opportunity for good missionary work, and the teachers and officers went zealously out to seek scholars among the neglected. The result has been quite a large increase of this class in the school.

The present membership is 125. The average attendance during the past year has been about 90.

The following is a list of the officers from the time of organization: 1879, W. A. Allen, Superintendent; 1880, T. W. Holley, Superintendent; W. A. Allyn, Assistant Superintendent; H. E. McElwain, Secretary and Treasurer; 1881, T. W. Holley, Superintendent; J. N. Hubbard, Assistant Superintendent; R. E. Carrier, Secretary and Treasurer; 1882-1884, J. H. Wylie, Jr., Superintendent; W. A. Allyn, Assistant Superintendent; J. N. Hubbard, Secretary and Treasurer; 1885-1887, T. W. Holley, Superintendent; J. A. Skinner, Assistant Superintendent; J. N. Hubbard, Secretary and Treasurer; John Pheiler, Assistant Secretary; 1888-1889, J. A. Skinner, Superintendent; J. N. Hubbard, Assistant Superintendent; F. A. Woods, Secretary and Treasurer; W. L. Eaton, Assistant Secretary; 1890, J. A. Skinner, Superintendent; J. N. Hubbard, Assistant Superintendent; W. L. Eaton, Secretary and Treasurer.

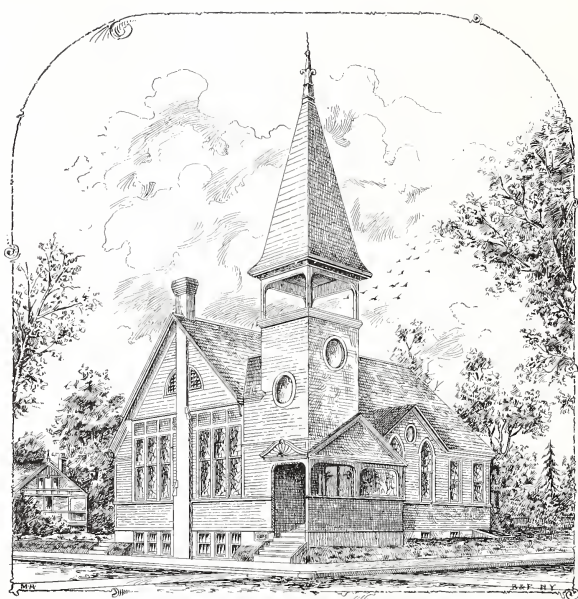
FRENCH BAPTIST MISSION.

 IN 1882 Mr. Samuel Etienne, who was a Congregational missionary, commenced holding French Protestant services in this city in the vestry of the Second Baptist Church on Main street. After about three years Mr. Etienne changed his views with reference to baptism, and united with the Baptist Church. This led to a division and separation of his society, part of whom accepted his new views and the rest remained Congregationalists.

Soon after this Rev. J. N. Williams, superintendent of the French Baptist work for New England, Rev. E. Leger and Mr. I. B. Leclair came to the assistance of Mr. Etienne in a series of revival services which resulted in the arousing of considerable interest among the Protestant French people of the city.

In 1886 Mr. Etienne removed to take charge of a similar work in Connecticut, and Mr. I. B. Leclair was appointed by the Baptist Home Missionary Society to look after the interests of the mission here. Some success attended his labors in this community; but owing to dissatisfaction on the part of the society, it was deemed best that he should go elsewhere, and so in December, 1888, he exchanged places of labor with Rev. E. Leger of Waterville, Me.


Mr. Leger has been with this society about 15 months now, and is laboring with very encouraging prospects of success. The number of adherents has increased during his ministry from six to about 60. The Sabbath services are held at 2 o'clock p. m. in the chapel of the new Second Baptist Church. The Sunday school meets at 12 o'clock with the regular school of the Church.



ENDEAVOR CHAPEL,
HOLYOKE, MASS.

WARD ONE MISSION,
ORGANIZED 1886.

WARD ONE MISSION.

 HIS mission was started by the Missionary Committee of the Second Baptist Church. It was formally opened with religious services, Sunday afternoon, October 28, 1888, in the vestry of the old Baptist church, on Main street, near Mosher. Free use of this room had been kindly offered by the owner of the building, Hon. Timothy Merrick. The opening services were conducted by Rev. C. H. Kimball, pastor of the Second Baptist Church, and were participated in by several Christian workers, representing different denominations in the city. Considerable enthusiasm was aroused on the part of many of the Baptists present, by the fact of a return for religious services to the spot where for many years their society had worshiped. The place had been fitted up with chairs, organ, singing-books, etc., at an expense of about \$150, and presented a very neat and attractive appearance. A congregation of some 200 persons attended this first service, and the committee felt that the interest manifested fully justified them in their endeavor.

Following the opening service a Sunday School was organized, with F. D. Smith as superintendent, George L'Amoureux, secretary, and Mrs. L'Amoureux in charge of the juvenile department. The attendance the first Sabbath was 97. This was afterward increased to a membership of 180, with an average attendance of about 100.

Very soon a Wednesday evening prayer-meeting was started in the same place, conducted by lay members of the Baptist Church. In these mid-week meetings a deep interest was manifested, and there were frequent requests for prayers by the unconverted. In the early part of 1889 a series of revival services were held, conducted by Rev. Mr. Herald, of Brooklyn, N. Y., which resulted in a number of conversions.

In April, 1889, the mission was obliged to vacate its pleasant quarters, as the building was to be torn down to make room for a business block. In the mean time a canvass of that portion of the city had been made by a committee of young men from the Baptist Church. This canvass showed that there were 110 Protestant families, comprising some 600 persons, in the ward, many of whom had no church affiliations, some of whom, especially through their children, were being reached by this mission enterprise. The committee, under whose oversight the work had been inaugurated, felt that it ought not, under the circumstances, to be abandoned. After considerable deliberation, this committee, backed by the Christian Endeavor Society of their Church, determined to build a chapel for the accommodation of their school, and for other religious and philanthropic purposes. Accordingly an estate, on the southwest corner of Mosher and West streets, was purchased in the summer of 1889, and the work of constructing a chapel was begun in the following autumn. This work is now going forward with the expectation of seeing it completed in May next. The cost of the lot with dwelling house upon it was \$4,200. The estimated expense of the chapel, with furnishings, is \$4,500. Great credit for carrying forward this work of building is due to Mr. Henry A. Chase, chairman of the Missionary Committee, and to Mr. J. Eveleth Griffith, president of the Young People's Christian Endeavor Society of the Second Baptist Church, and treasurer of this building fund. Five hundred dollars have been paid on the land, and about \$3 000 have been pledged toward the expenses of the building. All denominations have contributed toward this enterprise.

About \$200 have been given by friends outside the city, the most of it by other Christian Endeavor societies.

SKETCH FOR PROPOSED YOUNG MEN'S CHRISTIAN ASSOCIATION BLDG.
 BY B. WILSON
 HOLYOKE, MASS.

- FULLER AND WHEELER ARCHTS -
 NEW YORK



YOUNG MEN'S CHRISTIAN ASSOCIATION,
 ORGANIZED 1885.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.



THE Young Men's Christian Association of Holyoke, Mass., was organized October 7, 1885. It may be interesting to many people to know what circumstances brought the association into existence. The writer has made careful inquiry and can find but one account of the origin of the organization.

It appears that a young man holding a position in the Holyoke National Bank, and living as most young men do without the comforts or the associations of home, felt a desire for some place where he could meet friends, secure better enjoyments and opportunities for development and improvement than could be obtained in a cold, unattractive, dreary, rented room, devoid of friends. With such a desire or inspiration Mr. S. S. Rogers made his way into the store of Mr. J. H. Wylie, Jr., & Co., September 9, 1885, remarking to Mr. Wylie, "Why can we not have a Young Men's Christian Association in this city?" As a result of this conversation it was agreed that the young men of each of the Evangelical churches of the city should confer together the following Sunday regarding the matter and arrange for a union meeting of young men to consider the advisability of organizing an association. And as a result of these conferences at the churches, a meeting was held in the chapel of the Second Congregational Church, Friday evening, September 18. At this meeting Mr. Walter C. Douglas, State secretary of Massachusetts and Rhode Island, and Mr. R. M. Armstrong, general secretary of the association at Springfield, were present and gave interesting statements about the work being conducted in other places, and the benefits which could be secured to the young men of Holyoke by instituting an association here. So successful were these

gentlemen in presenting the work, that it was voted to effect a temporary organization. Mr. J. H. Wylie, Jr., was chosen temporary president and Mr. Charles S. Childs temporary secretary. A committee of the following gentlemen was appointed to draft a constitution: Charles R. Adams, Howard M. Kendall, F. A. Lincoln. A committee on membership was also appointed, consisting of two members from each church, as follows: F. D. Parsons and D. O. Judd, First Congregational Church; Dwight Goddard and E. N. White, Second Congregational Church; Walter Bartlett and F. R. Humeston, First Baptist Church; C. R. Adams and J. S. Taylor, Second Baptist Church; H. M. Kendall and George L. Thorpe, Methodist Church; George Rice and E. A. Best, Episcopal Church; W. F. Kreimendahl, German Church; John Skinner and James Parfitt, Methodist Church, South Hadley Falls; F. B. Towne and Mr. Smith, Congregational Church, South Hadley Falls.

And thus the association was first brought to the attention of the people of the city. Several years before an association had ceased to survive in Holyoke for reasons which we have not time to discuss, and with this new enterprise many were disposed to prophesy, "It will live for a little time and, like the old one, go down into obscurity. But the wise people who thus looked into the future have since, many of them, changed their song, and are now chanting praises for work accomplished, and looking forward to a long life of usefulness for this important work for young men.

The permanent organization of the association was completed October 7, 1885. At this time the committee appointed at the previous meeting reported a constitution and by-laws, which were adopted, and the following officers were elected for one year: President, J. H. Wylie, Jr.; Vice-President, Charles R. Adams; Clerk, Charles S. Childs; Treasurer, Howard M. Kendall; Directors, James Cowan, H. A. Chase, George L. Thorpe, Dwight O. Judd, Martin L. Griffin, A. T. Guyott, T. R. Humeston, F. B. Towne, Dwight Goddard, George P. Rice, W. A. Aiken, John Skinner.

The first meeting of the board of managers was held October 14, at which time a committee, with Mr. F. A. Lincoln as

chairman, was appointed to arrange for religious services, and the committee were also instructed to secure temporary headquarters for the association. A membership committee was appointed, Mr. Dwight Goddard being chairman.

The first religious service for young men was held in Temple of Honor Hall (Tilley's block, 235 High street), Sunday afternoon, October 25, at which service 73 young men were present. The services were held at this place four Sundays. November 22 the association opened a reading-room in Shumway's building, 295 High street and the religious services were held at that place thereafter.

At a meeting of the board of managers, held November 6, a committee, consisting of the president, vice-president and clerk, was appointed to meet a committee from the Woman's Union Temperance Organization to make arrangements for rooms in the new building, in process of erection, at 345 High street. At this meeting a committee on entertainment was also appointed, composed of H. E. McElwain, E. N. White and T. W. Spencer.

The permanent committee on rooms was appointed November 11, with Mr. Martin L. Griffin as chairman. The finance committee was also appointed at this meeting, Mr. C. R. Adams being chairman.

At the regular association meeting, held December 4, the committee provided the first entertainment given for the members, and the following local artists participated: W. C. Hammond, Harry Prentiss, George Phelps, T. F. Brown, W. E. Judd and C. R. Adams.

At this meeting the permanent committee on religious work was appointed: F. A. Lincoln, S. S. Rogers and H. S. Smith.

The first public entertainment course under the auspices of the association was opened January 5, 1886, at the Opera House, Mr. George W. Cable being the attraction. This course proved a great success under the able management of Mr. H. E. McElwain and his efficient committee.

At the February meeting of the association Mr. Henry A. Chase resigned as a member of the board of managers, and Mr. O. H. Merrick was elected to fill the vacancy. Mr. W. C. Doug-

las of Boston was present at this meeting and suggested many new lines of work. At this meeting it was voted that *The Sentinel* be the official organ of the association, and the first issue of this paper was published in February, 1886, by Mr. F. A. Lincoln, editor and proprietor. Mr. O. H. Merrick handed in his resignation as director at the March meeting and A. J. Rand was elected in Mr. Merrick's place.

March 1 the association moved from No. 295 High street to No. 11 Suffolk street (now occupied by "The Democrat Publishing Company").

March 19 a special meeting was held and, as part of the business of the evening, President Wylie was instructed to visit Stoneham, Mass., and interview E. T. Bates regarding the matter of becoming general secretary of the Holyoke association.

April 7 a special meeting of the board of managers was held, at which time a call was extended to E. T. Bates of Stoneham to become general secretary of the local association, which call was accepted, and Mr. Bates commenced his work May 3. The regular meeting of the board of managers for May was held the 7th, at which time measures were adopted authorizing a committee, composed of A. T. Guyott, D. O. Judd and C. R. Adams to draft a constitution and code of by-laws to be adopted when the association should become incorporated, steps having already been taken toward such an event.

Sunday, May 9, the association met with a great loss in the death of Mr. Charles S. Childs, the recording secretary, this being the second death in the association, Mr. Joseph Nickerson having passed away in March previous.

The Chinese class was organized Sunday, May 9, five pupils being present, only about 13 Chinamen living in the city at that time.

Tuesday May 18 the association headquarters were changed to the W. U. T. O. building at 345 High street. The building not being completed, the only rooms that could be occupied were upon the first floor, where all the work of the association was conducted for the succeeding three months.

Friday evening, June 14, Mr. D. O. Judd was elected recording secretary, and Mr. John Hildreth a member of the

board of managers. During the month of June the first meeting preparatory to the organization of a corporation was held, and all the legal steps taken as the statutes of the State require. July 31, 1886, a charter was granted the association. August 6, the old organization disbanded, the membership and all the property having been merged in the new corporation, to be known as the Holyoke Young Men's Christian Association. The new corporation having adopted a revised constitution and by-laws, and having elected the old board of officers, who were to serve to the end of the term for which they were originally elected in 1885, now entered into the work for which it was constituted.

We now pass on in our narrative to September 5, when our rooms, which had been so long in the process of construction, had been completed and furnished. We were now enabled to leave the reading-room, where all our services had been held since May 18, and the first service was held in the hall. This first service was attended by a large audience of young men. From this time onward the association religious work became more effective, and the interest increased.

Tuesday evening, September 7, the first public reception was held in the hall, and an exhibition was given in the gymnasium by several young men from the central association, at Springfield. The building was crowded with some of the best people in the city, and the work for young men, in all its phases, was inaugurated from this date. Educational classes were instituted, a course of practical talks was opened, social occasions were arranged, classes in physical culture were soon organized, Mr. Richard Nelligan, of Boston, was secured October 4 for a temporary instructor in the gymnasium, which position he continued to hold until November 10.

The first annual meeting of the association was held October 1, the reports for the year being given, the treasurer's report showing that the expense of the enterprise for the first year was \$2,115.18.

The officers chosen at the annual meeting, with the expiration of term, are given below: President, J. H. Wylie, Jr.; Vice-President, C. R. Adams; Treasurer, H. M. Kendall; Recording Secretary, D. O. Judd; Directors, term expiring in 1887, C. P.

Lyman, H. S. Smith, M. L. Griffin and T. R. Humeston; term expiring in 1888, J. A. Skinner, John Hildreth, A. T. Guyott and George P. Bell; term expiring in 1889, James Cowan, George L. Thorpe, A. J. Rand and G. A. Rice.

The first anniversary exercises were held in the Second Congregational Church Sunday afternoon, October 17, the pastors, W. C. Douglas and R. M. Armstrong, delivering addresses. The president and general secretary gave their first annual reports. The service greatly interested the large number of people who attended.

The Star Course of entertainments for the second year was opened October 22, 1887, Prof. Churchill being the attraction. The whole course proved eminently successful, reflecting much credit upon the committee.

Mr. C. W. Smith, of Lynn, commenced his duties as gymnasium instructor November 22, he also having the care of the building, in place of C. A. Atkins, who had served the association for nearly a year as janitor. The physical department of the work had a large attendance through the remainder of the season. Mr. Smith continued to serve the association until the close of the following May.

Tuesday evening, December 4, 1886, the Junior Department was organized, and the first entertainment given to the boys.

A meeting of some of the women of the city was held in our rooms Tuesday, December 21, to consider the advisability of organizing an auxiliary. No definite action was taken at this meeting, but an adjournment was voted until January 18, 1887, at which time the Woman's Auxiliary to the association was organized. Mrs. P. S. Munson was the first president, Miss Alice F. Ladd, secretary; Miss Ida J. Watkins, treasurer.

At the February (1887) meeting Mr. H. M. Kendall resigned as treasurer, as he was about to remove from the city. Mr. J. A. Skinner was elected treasurer for the balance of the year.

February 7 the room committee opened a coffee counter in compliance with an agreement in the lease of the building. This new departure was an experiment, and continued for nine weeks with a net loss to the association of about \$50. Mr. F. W.

Adams was employed to manage the enterprise, but owing to the very poor facilities for prosecuting such an undertaking, and inasmuch as it was a detriment to the work as an association, the owners of the building very kindly released the association from any further experiment in this line.

The association assumed charge of *The Sentinel* in March, under the management of the general secretary.

The Second District Conference of the association of Western Massachusetts assembled in our city April 1, the first day's session being held in the Second Baptist Church, the second day at the Second Congregational Church, and Sunday, April 3, a grand mass meeting was held at the Opera House, about 700 being present. This conference was a blessing to our members and our association.

The records of the monthly meeting held May 6 of this year record the resignation of George P. Rice and H. S. Smith from the board of managers, and the election of Mr. Ernest Lovering, W. T. Dean and A. J. Ferris for the unexpired terms of those who have removed from the city.

Mr. E. T. Bates was also re-elected general secretary for another year. June 1 Mr. F. W. Adams assumed the duties of janitor.

June 24, the auxiliary gave their first public entertainment in the Opera House, the proceeds of which increased the cash in their treasury by the amount of \$110, and the entertainment furnished the friends of the auxiliary an evening of much enjoyment. A paper was also published in connection with this entertainment, called "The Auxiliary."

From this time onward the work of the association was carried forward as is usual through the summer months, and although some plans of the work were not prosecuted, yet the young men visited the rooms in large numbers through the warm season.

October 1, of this year, brought to our association a new instructor, for the physical department, in the person of Mr. C. F. Howard, who had charge of our gymnasium for six months.

October 5 our first public reception was given in the City Hall. October 1 the second annual meeting of the association was held, the reports showing much progress in the work during

the year. The treasurer reported the expenditures of the year as \$3,559. The election of officers resulted in retaining Mr. J. H. Wylie, Jr., as president, Mr. C. R. Adams as vice-president, and the selection of L. E. Bellows as recording secretary, Mr. J. A. Skinner as his own successor as treasurer, and the following as directors for three years: E. P. Bagg, A. J. Ferris, T. R. Humes-ton, A. G. Holman.

The second anniversary of the association was observed at the Second Baptist church, Sunday afternoon, October 16, 1887, Mr. R. M. Armstrong and Rev. D. A. Reed giving addresses. About 800 people were present. President Wylie and General Secretary Bates presented reviews of work accomplished.

The third season of the Star Course opened October 28 at the City Hall. One of the most enjoyable entertainments ever given in Holyoke was presented at this time. The Emma Juch Concert Company, consisting of Miss Juch, the Webber Quartette, Miss Edith Christie and Mr. Leon Kerch. Mr. Harry T. Prentiss also assisted, greatly to the pleasure of many of the people of his native city.

Sunday, November 14, 1887, the largest gathering of men ever held in our rooms was recorded. Rev. Dr. E. A. Reed spoke upon this occasion and 261 men listened.

The association kept "open house" for the first time December 26, this being the last event of the year 1887 which we shall mention in our sketch.

The year 1888 was quite an eventful one for the association. We will first notice the first annual meeting of the Woman's Auxiliary, which was held January 10. The annual reports were presented and from them it was sufficiently apparent that the auxiliary had been a real helper in the work. The old board of officers was all re-elected and the organization entered heartily upon its second year.

January 27 Mr. W. E. Judd gave the first of a course of historical talks in our rooms, which were well attended and much appreciated by all who listened.

March 2 Dr. George P. Bell resigned as a director and D. B. Forbes was elected for the unexpired term.

Saturday morning, March 24, a fire was discovered in the

gymnasium, but with the aid of our valuable fire department the building was saved, with but little damage.

The board of managers held their regular meeting in April with no special business before them, but at the May meeting there were several items of business brought to the attention of the board, prominent among which was the great need of a new building for the association. The subject was discussed at considerable length, some members being confident that we could secure a building if we should make the endeavor, and others expressing themselves somewhat in doubt about the advisability of entering into such an undertaking. It was decided to lay the matter on the table, to be taken up at a meeting which should be called at the discretion of the president.

A special meeting of the board of managers was held on Monday evening, of May 10, when the building project was taken up, and fully discussed. A committee, consisting of Messrs. A. G. Holman, J. A. Skinner and E. P. Bagg, was appointed to arrange for a parlor conference of business men, to consider the feasibility of making some move toward the erection of a building for the association. The committee were unable to secure the speakers they desired for the above conference, and for other reasons the whole matter was allowed to rest through the summer, except as a few zealous workers were able to quietly keep it before those with whom they mingled.

The Sentinel had, however, in the January issue previously commenced to vigorously quicken the minds of the public, and though the project did take a "summer vacation" with the managers, yet the people were each month given a view of some association building, as a reminder of what they must later give to the young men of this city, and the cry which had been sounded out first in *The Sentinel* of February, 1888, ("Shall Holyoke lead Western Massachusetts?") was taken up in the annual address of President Wylie, and not long after received an emphatic answer in the affirmative. At a special meeting of the managers, held June 19, the State committee were earnestly requested to appoint the next State convention in this city.

The membership list of the organization received a large

increase in September, 164 names being added through the month, and a large number more were received in October, so that the association closed its third year with a membership of 711 men.

Mrs. P. S. Munson resigned the position of president of the auxiliary September 11, much to the regret of all, and Mrs. George G. Reed was elected to the office of president for the balance of the year. The annual meeting of the corporation was held October 5, Mr. Skinner, the treasurer, reporting the expenditures for the year as \$4,337, and a balance on hand of \$118. All other reports were exceedingly encouraging.

We append a list of the officers elected for the fourth year: President, J. H. Wylie, Jr.; Vice-President, John Hildreth; Treasurer, E. P. Bagg; Recording Secretary, J. A. Skinner; Directors for three years, George G. Reed, J. H. Montgomery, D. B. Forbes and A. T. Guyott.

The third anniversary was observed at the Presbyterian church Sunday afternoon, October 7. Rev. Mr. Griffin of Springfield gave the address on the occasion, the president and general secretary reporting as usual. Many of our largest business men were present at this service, thus encouraging those who were so earnestly devoted to the work. The pastors of the city assisted in the exercises, and 600 people were present.

On the succeeding Tuesday evening the Star Course opened at the City Hall, a new committee, with Mr. F. S. Webber as chairman, having assumed charge of the entertainments for the season.

Thursday, October 11, brought to our city the State convention of the associations of Massachusetts and Rhode Island, which continued for four days, proving as it did a spiritual uplift to many hundreds of people, and greatly interesting many who had never given much thought to the greatness of the work of young men.

An effort was made at the close of the convention, Saturday evening, to hold a conference in the interest of a building for our association, but as the evening proved very stormy, many of our prominent business men were absent. The convention closed

Sunday evening, October 14, but the influence of the gathering has not yet ceased to exist.

Mr. H. C. Thompson commenced his duties as instructor in the gymnasium October 1, and the work in his department was successful throughout the winter, and many encouraging results were noted.

Mr. L. E. Bellows was elected as a member of the board of managers November 2, to fill the place of Mr. E. P. Bagg, who resigned to become treasurer. The work in all its phases was now well under way for the winter, and we will not pause now to record what was accomplished during the remainder of the year, but will pass on to the year 1889.

The new year now opening was destined to be a still more eventful year than our history had ever shown. The evening of January 4 found a gathering of some of the most prominent business men consulting with Messrs. Russell Sturgis, R. M. Armstrong and C. A. Haskell, of the State committee, at the home of our treasurer, Mr. E. P. Bagg, regarding what should be done in providing a building for the Young Men's Christian Association. As a result of this meeting a committee, to have charge of the matter, was appointed, with Mr. William Skinner as chairman. The committee as a whole never came together, but several members of the committee held interviews with Mr. Skinner from time to time, and many of the business men were talked with concerning the location for a building. A prominent young man was secured to look up all the vacant lots on High street. Before many weeks had elapsed it became apparent that public sentiment pointed decidedly to the lots at the corner of High and Appleton streets as the proper location for the "home" for the young men of Holyoke, and accordingly, through the kindness of Mr. Skinner, a refusal of the property above referred to was secured.

January 8, the second annual meeting of the auxiliary was held. The reports of the year were very gratifying, the auxiliary having done much excellent work. The rooms were decorated, a new roll-top desk was placed in the secretary's office, and many other improvements were made to assist the association, beside the excellent assistance rendered at the State convention and

upon social occasions. Mrs. George G. Reed declined to be re-elected as president of the auxiliary, Miss Ladd withdrew as secretary, and Miss Watkins, the treasurer, also declined a re-election.

The following ladies were elected for the year 1889: President, Mrs. James Cowan; Secretary, Miss Lora E. Bates; Treasurer, Mrs. G. C. Frissell.

Mr. A. G. Holman resigned as a member of the board of managers May 3, being about to remove to Philadelphia, and his place was filled by the election of H. A. Chase, who declined subsequently, and Mr. W. E. Syms was unanimously elected for the unexpired term.

Mr. A. J. Ferris also resigned for a similar reason, June 7, and Mr. W. T. Dean was elected his successor.

We come now to a special meeting of the board of managers held in the parlors Wednesday evening, June 19, nearly all the members of the board being present. After quite a long discussion it was voted to appoint a committee to purchase the property at the corner of High and Appleton streets, 80 x 90 feet, and Mr. Wylie and Mr. Bagg were selected to make the transfer, and another committee was appointed to secure the needed amount for the first payment. The committees attended to their duties, and after some delay the transfer of the property was made through Mr. Mark Wood, who for a time held the property at his own risk for the benefit of the association. The property thus purchased was deeded to the association by the heirs of Mrs. Patrick Curran and Mr. R. F. Kelton, and the price paid for the whole was \$33,000; and thus the matter of a building site was settled. The income from the buildings on the estate purchased being quite satisfactory, the investment was considered a good one by all the most prominent business men in the community.

A committee consisting of President Wylie, Secretary Bates and Recording Secretary J. A. Skinner, was appointed July 5, to consider the matter of securing plans for a new building. This committee made their report September 6.

Friday evening, October 4, the annual meeting was held, when Mr. E. P. Bagg made his report as treasurer, in which he gave the total expense for the fourth year as \$4,213.87. The

committees all reported through their chairmen, nearly all of which referred to the existing need and urgent demand for better rooms in which to prosecute the work. *

The president, vice-president, recording secretary and treasurer were all re-elected, and Messrs. James Cowan, A. J. Rand, George L. Thorpe and E. P. Ford were elected directors for three years to succeed themselves. Mr. George Williams entered upon his work as instructor in the gymnasium October 15, of this year.

November 1, the board of managers held a special meeting, the discussion of plans being the object of the meeting. After careful examination of five sets, which had been presented, it was voted to adopt those of Fuller & Wheeler of Albany, N. Y., with the understanding that the building should not cost more than \$40,000. Mr. Fuller subsequently visited the city and met the managers November 12 and December 30. Some changes were suggested in the plans, which were left to the committee to decide upon. Several subsequent meetings of the board of managers were held regarding the building, and a canvassing committee, consisting of the following gentlemen, was appointed to secure the needed funds for the enterprise: Henry A. Chase, Chairman; Fred S. Webber, Secretary; E. P. Bagg, J. A. Skinner, J. S. Newton, C. W. Rider, John Merrick, James Cowan, John Hildreth, F. B. Towne, L. E. Bellows, T. W. Hoiley, W. T. Dean, E. P. Ford, O. D. Allyn, H. E. McElwain, A. W. Esleeck, W. E. Syms. During these passing weeks and months our work in the four departments had been pushed vigorously by the various committees, and at the close of the year 1889 our association was certainly more securely settled upon a permanent basis than a year earlier. The auxiliary was not idle all this time either, but the efficient officers and members were actively pushing forward various efforts to assist the association in its important work. And now we come to the year 1890. The committee on religious work had arranged for special services for two months, and January 5 their services opened with four students from the School for Christian Workers as leaders and a large male choir to sing. These services were conducted each alternate Sunday by one of the city pastors, and were attended by an average of

more than 150 men for the two months, and with 40 requests for prayer, of which several have become members of the Churches, and others are expected to join later on.

The Woman's Auxiliary held their third annual meeting in the parlors Thursday afternoon, January 14. From the records of the secretary we find that the auxiliary has assumed a better condition, in all respects, than it has ever held at an annual meeting, and that the prospects are very bright for the year just opening. The treasurer's report showed a balance on hand of about \$68 and all bills paid. The officers of 1889 were each re-elected, and the auxiliary started upon another year, which will doubtless be one of much activity and success, as many projects are in the minds of the officers whereby they may assist the association.

Outside the religious work of the association, which at the first of the year commenced so auspiciously, the other departments also assumed unusual vigor. The gymnasium, under Mr. Williams' careful management, became very popular, and the demand for classes was greater than the time and limit of our building would admit. Our lecture course at the Opera House was successful. Five practical talks at the rooms were arranged for, with Mr. John P. Cushing as the opening speaker.

Various gatherings of a social nature were held, exhibitions, praise services, camp fires and entertainments were provided for boys, drawing hundreds of them weekly to our rooms, and many methods were adopted by our various committees to accomplish all the good possible through our association. And now we will soon lay aside the duty of narrating the transactions of this organization, trusting that whoever may be the future historian may find much brighter achievements to record for the years to come than we have been able to trace in the first four years of the existence of the work.

Like all organizations in cities, the membership has changed very frequently, as removals from the city have occurred often, but the ranks have been recruited, and the little band which was organized with 46 members numbers at present nearly 700, and with the coming of the new building it is anticipated that hundreds of young men will be attracted to our membership. It is

quite remarkable that death has invaded our ranks but seven times on three of which occasions it has come into the homes of the officers of the association, first removing our recording secretary, then visiting the home of the president, and more recently claiming a beloved son from the home of the general secretary. While our hearts are made sad by these bereavements, yet viewing the great field for labor which lies before us, we must gather courage and press on in the strength of Him who has promised never to leave or forsake us. Seven thousand young men reside in our city. The Young Men's Christian Association is organized and ready to benefit, if possible, all such, socially, intellectually, physically and spiritually. The records prove that in each of these phases good work has been accomplished.

The efficiency of the future must depend much upon what support the enterprise shall receive from all the people. Readers, as we bid you adieu, let us request your sympathy and prayers, while we engage in this effort to restrain and benefit the young men of Holyoke.

E. T. BATES.

